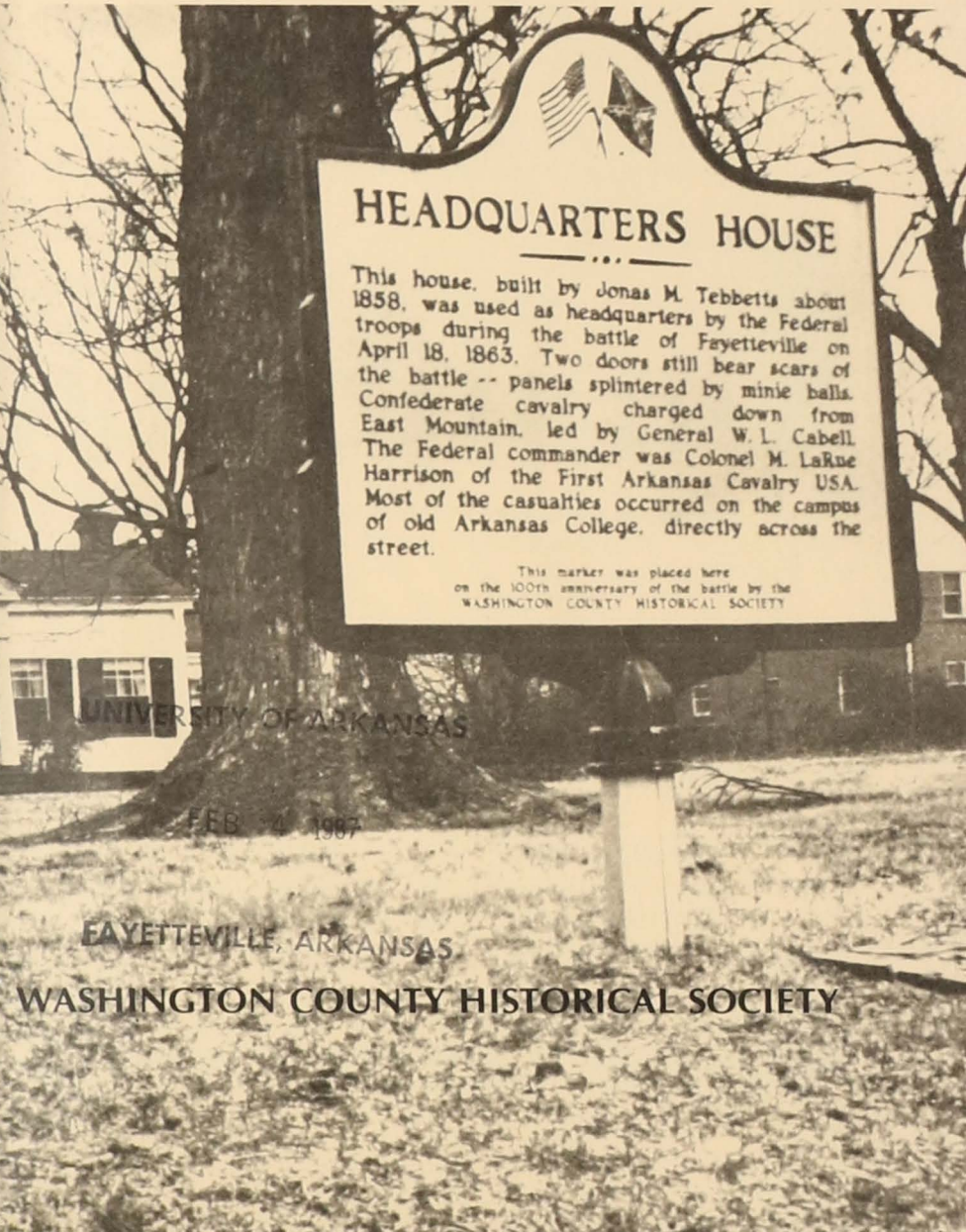
A

37/1

PRESERVING THE PAST FOR THE FUTURE

Flashback


HEADQUARTERS HOUSE
This house, built by Jonas M. Tebbetts about 1858, was used as headquarters by the Federal troops during the battle of Fayetteville on April 18, 1863. Two doors still bear scars of the battle -- panels splintered by minie balls. Confederate cavalry charged down from East Mountain, led by General W. L. Cabell. The Federal commander was Colonel M. LaRue Harrison of the First Arkansas Cavalry USA. Most of the casualties occurred on the campus of old Arkansas College, directly across the street.
This marker was placed here on the 100th anniversary of the battle by the WASHINGTON COUNTY HISTORICAL SOCIETY

UNIVERSITY OF ARKANSAS

FEB -4 1987

FAYETTEVILLE, ARKANSAS

WASHINGTON COUNTY HISTORICAL SOCIETY

FLASHBACK is published quarterly in February, May, August and November. All material for publication should be sent to the Editor at 118 East Dickson Street, Fayetteville, AR 72701. There is no payment for articles published in FLASHBACK.
Membership in our Society is open to anyone interested in the collection and preservation of Washington County's history. We have members in all 50 states. Dues are on a discretionary "give what one chooses" basis starting with $7.50 annually rising to $150 for a lifetime membership. Donations, tax deductible according to current law, are gratefully received throughout the year. Copies of FLASHBACK for past issues are $5.00 each, current year's quarterlies are $3.00 each.

PRESERVING THE PAST FOR THE FUTURE

Flashback

Published by the Washington County Historical Society
Volume Thirty-seven ✳ Number One

OFFICERS

Pat Donat, *President* ✳ Dr. Ben Winborn, *Vice President*
Irma Boyer, *Recording Secretary* ✳ Lois Miller, *Corresponding Secretary*
Keith Newhouse, *Editor* ✳ Jean Newhouse, *Treasurer*

BOARD OF DIRECTORS

Serving thru 1987:		*Serving thru 1988:*
Dr. Tim Donovan	✳	Michael Dabrishus
J.A. Pennington	✳	Mary Frances Newbern
Mildred Winborn	✳	Betty Williams

Serving thru 1989:
Don Hunnicutt
Warren McDonald
Julie Nash

A STORY WORTH REPEATING

As you will find, reading this Gazette reprint along with Ernie Deane's comment regarding its import, it was just 20 years ago that the Society acquired Headquarters House. How appropriate that on the 20th anniversary we should be raising money to make certain of the proper maintenance of this valuable piece of history. Have you done all you can to assure the success of "Future Heritage"?

Among the many bits of journalistic wisdom given by Prof. W.J. (Uncle Walt) Lemke to us students at the University of Arkansas in the 1930's was this: "When you put something into print, you never know how far it will travel, who will read it, or what the results will be." Both Uncle Walt and I found reason to know he was right, more than 30 years later, after an article I wrote about the Tebbetts House was published in the *Arkansas Gazette*.

He had suggested the article. The Washington County Historical Society's campaign to raise $40,000 to purchase the historic Tebbetts property needed all the help it could get. Uncle Walt figured that notice in the state's leading newspaper might stimulate at least a few history-minded individuals to contribute, but neither of us ever dreamed that the article would quickly bring an offer of half the money being sought.

The article was published on a Sunday. On the following Tuesday evening I received a telephone call from Raymond Rebsamen, of Little Rock, one of the state's wealthiest and most generous men.

He said he had been out of town for some days, but now was home reading issues of the *Gazette* he had missed. The Tebbetts House article caught his interest. Then he asked me, "Is preservation of the house really worthwhile?" I replied, "Absolutely, or I wouldn't be trying to help save it." Mr. Rebsamen then said that if the Society could raise half the money in a year's time, he'd give the other half. I asked him to repeat himself, for the offer really was almost beyond my belief, and he did.

A year later, almost to the day, President Tom Feathers handed me a bank statement showing the Society's half on deposit. I telephoned Mr. Rebsamen, and his check came to me shortly thereafter. In more than half a century of writing for publication, I must say that this for me was one of the most satisfying moments of all. Without Mr. Rebsamen's unsolicited offer, made at a crucial point in the fund campaign, I'm not at all sure the house and grounds today would be owned by our Society. *Ernie Deane*

Reprinted From ARKANSAS GAZETTE, Sun., April 16, 1967.

As old homes everywhere fall victims to "progress," at least one in Fayetteville has a possibility of being saved — not only saved but used for purposes befitting its history.

It's the Tebbetts House, built around 1854 and still in an excellent state of preservation.

The Washington County Historical Society, which has won national commendation for assembling and publishing Arkansas historical sites, and for similar projects, has an option to buy the house. Paris R. Green, a Fay-

etteville businessman who has a feel for local history, is the owner. He could have sold the house and its spacious grounds to a commercial firm for more money than he is asking the Society to pay.

If the Society cannot raise $20,000 between now and July, and $30,000 more later, the possibilities are that Green will accept the business firm's better offer. Then, judging from what has been going on in Fayetteville and in numerous other communities, the wreckers will move in and destroy it. The house, on East Dickson street just off College Avenue, is in an area steadily going commercial.

The Society has more in mind than saving the house. Tom Feathers, its president, says the group hopes are to make it a Northwest Arkansas history headquarters, a public museum, and a place for meetings of civic and patriotic groups.

The Tebbetts House has an interesting story behind it. And thanks to the Society, its history has been exceptionally well assembled and verified. So have the facts about the man who built it.

The man was Jonas M. Tebbetts, a native of New Hampshire who came to Van Buren in 1840 to open a law office. He was a well known attorney for the Cherokee, Choctaw, and Creek Indians and he became a judge.

The title of "judge" stayed with him until he died at the age of 94, in January, 1913. He spent his last years in Pittsburgh where in his youth he had been a university instructor and a newspaperman.

Judge Tebbetts married in 1847. The three Tebbetts children, all girls, were born in the fine frame home of rough-sawn lumber that he and his wife built near Arkansas College. He was one of the incorporators of the College in 1852, and also assisted in establishing the Fayetteville Female Institute

During his years in Fayetteville he was a prosecuting attorney, a member of the General Assembly, a lawyer for the State Bank, and the owner of some of the city's best land.

Judge Tebbetts' sympathies for the Union at the outbreak of the Civil War brought his arrest, his jailing at Fort Smith, and a threat of hanging.

Confederate Gen. Ben McCulloch, the fiery Texan, left instructions in Fort Smith before taking off for the Battle of Pea Ridge that the judge — whom he called a scoundrel - be kept "under double guard, safe for hanging."

McCulloch was killed by a sharpshooter in the Battle, on March 7, 1862. Judge Tebbetts was shortly discharged from jail, and somehow came into possession of the gun slug that had killed McCulloch. The judge kept it thereafter, at least until after the turn of the century — but its whereabouts is now unknown.

Judge Tebbetts sold his home in the autumn of 1862 and fled with his family into Kentucky. One of his daughters married John H. Galey, a pioneer oil producer, and eventually the judge joined the Galeys in Pittsburgh. Mrs. Tebbetts had died meanwhile.

Although the Tebbetts family entertained Federal officers in the Fayetteville home, and at least one Federal general had headquartered there, the family was gone when the house figured most prominently in Civil War history. That was on April 18, 1863.

Col. M. LaRue Harrison, commanding the First Arkansas Cavalry (Union), had his headquarters in the Tebbetts House and this and other installations came under early morning attack by a Confederate force led by Gen. W.L. (Old Tige) Cabell.

Old Tige and his 900 Confederates, with two pieces of artillery, marched northward from Ozark and over the Boston Mountains to try to run the Yankees out of Fayetteville. They failed, but one of them shot a hole through a downstairs door of the Tebbetts House. The bullet hole is still there and is certain to be a prime subject of tourist interest when — and if — the house becomes a museum.

Some of Old Tige's descendants participated in 100th anniversary ceremonies at the house. One of them is Earle Cabell of Dallas, now a congressman. He said that his grandfather always insisted that the Battle of Fayetteville was a Confederate victory and that he had the Yankees licked until he ran out of gunpowder.

The house had half a dozen owners between Judge Tebbetts and Paris Green, who bought the property in 1939 and lived in the house until recent years. He did extensive maintenance work on the house and grounds. According to Society President Feathers, Green plans to leave some of his Civil War period furniture in the house if the Society takes it over, and also several pieces of statuary from the Napoleonic period.

Viewed from the front, down the broad hand-laid brick walk that has been there for some 103 years, the house at first glance appears to be one-storied. However, there is a bedroom upstairs and Tebbetts family legend says that slaves escaping by the "Underground Railroad" were hidden near it in dark recesses of the attic.

Downstairs are three bedrooms, a living room, a kitchen, a dining room, several large closets, and a room that in earlier times would have been called a "sun parlor' — with windows on three sides.

A basement lies beneath approximately half the house. President Tom Feathers of the Society says that Judge Tebbetts used clay removed from the basement to make the bricks for the front walk, the fireplace chimneys, and some of the house supports. The walls of the basement are of native stone.

Much of the furniture in the house at present belongs to Green, and the rest to the occupant, Mrs. Fred Hanna. This includes beautiful old chairs, tables, and four-poster beds. Mantels of the fireplaces have a special charm and so do the broad and heavy handmade doors, the likes of which are seldom found anymore.

Just now, it's a matter of money, as it too often is when lovers of the old and beautiful in our state set out to preserve the good of the past for the pleasure and education of generations to come. Whether Fayetteville and Northwest Arkansas can "see" $50,000 worth of value in this priceless property remains, as they say, yet to be determined.

Love Blinds some People.

It Lights the Way for Others.

THE ELIZABETH CRAWFORD LETTER

The following reproduction is of a letter written by Mrs. Elizabeth Crawford in 1888, when she was about 80 years old. She did not learn to print until she was past 60. The letter was preserved by G.E. Crawford, presumably a grandson. The letter is translated below:

Cambridge, Illinois
Dear Children:

I thought I would write to you once more and see if I could get answer. I would be glad to hear how Elmer is and all the rest is. The relation all well as far as I know. I have heard from all but you. I think you might write to your mother. Maybe you will not have a mother to write to before long.

We have had a very cold winter. It was about two months it never thawed on the north side of the house, and good sleighing, but so very cold I had all I could do to keep warm by the fire, but some don't stop for anything, but last week it rained and spoiled (?) for sleighing.

And today is so very rough horses can't hardly travel at all. I have been away from home but three times this winter. I been to church two times and one of our near neighbors invited us to come and eat dinner with them and we went and eat dinner with them.

Minnie and her man is well. They come home most every week. It has been over a week since they was home, but roads are so they can't travel. Lawrence wrote he didn't know what he would do until after Presbytery was over. It will be the 18th of this month. Ella wrote the girls was going to school and she had 11 in family and he was away most of his time and has to keep a man to do the work and they have a man boarding with them.

When you write, let us hear from the rest of the kin folk that is around you. We had a letter from Charles today saying they was well. He thinks his eyes was better but can't real but little, but is still preaching two Sundays out of three.

Well, P.D. I have been piecing quilts for the children. I have finished my last one and I will send you one for a keepsake from your mother in her seventy-ninth year. When you see this remember me. Elizabeth Crawford, the 16th of February.

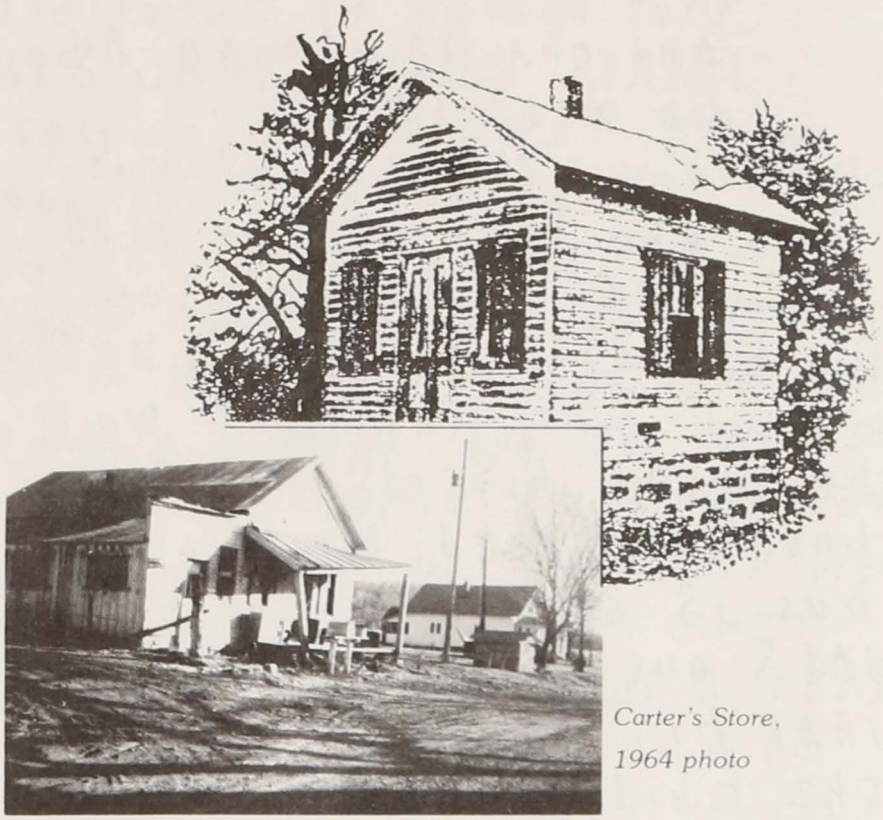
Your editor, who is now engaged in teaching illiterates the joys of reading and writing, was especially touched by this accomplishment of 100 years ago. Who taught Mrs. Crawford? What inspired her to try for literacy so late in life? Was it a satisfying achievement at a time when women were not really challenged to attain such a goal? A wonderment, when 20% of our society continue to stumble along without these abilities to educate one's self.

Cambridge Illinois

dear Children I thot I would
write to you wonst more
And See if I could Answer
I would begind to hur how
elmer is And All the reste is
the relation All well As Iuse
ino I hav hurd from All but you Ich
Ink yo might write to you mo
ther may be you will not hav Imo
ther to write two bfour long
we hav had A very cold winter
it wos About two wonts it never
thoutd on the notch Sid or the
hous And Good Slain but so very
cold I had All I could do to keep
warm by the fire but Some dont
Stop for ineh thing but IAS
I weAk it rAind And Pild eer
SlAin

And todAy is Sovery ruff
Hors cAnc hArdley trAvel
Acall ihAnc bin Away from
hom but three times this
weneer bin to church two
times And won ov our ner nAb
ers in vice us to com And edin
er Wth them And We Went
And eAt diner with them
minney And hur mAn is Well
thA com hom most ever
weeAk it hAS bin over A weAk
Senc thA wos hom but the
roAds Ait So thA cAnt trAvel
forAnc roAt hedisenc no Whot
he Would dou unfel AFter
PeS bery wosover it will bee
the eight teenth ov this
monteh eilt toAt the eitles wos
goin to Skool And She hAd
eteven in fAmiey And he wos
Awy mostov his fim And hAS
to keep Aman todo the work

And tha hartman about
did with them
when you righe let us hur
frou the rest ov the kind
folks that is round you
we had fleter from charles
today sain tha wos well
he think his ens wos beter
but cant retd but little
but is still preachin ewo Son
days out of three well Pd
iha bin peisin quiles for
the children iha finish mi
last won And i will send you
won for akeep sak
from your mother in
hur seventy nineth yeay
when this you see re
mberme ee elisabeth cra
w told this the sixeenth
ov feb ruary



Carter's Store, 1964 photo

THE OFFICE OF DR. JOHN C. CARTER

An Examination of the Historical Record

by Kim Allen Scott

"Under the most splendid house in the city is still to be found the cellar where they store their roots of old," wrote Henry David Thoreau, "and long after the superstructure has disappeared, posterity remark its dent in the earth." Before nothing was left but a "dent in the earth" to remark on, the Shiloh Museum of Springdale, Arkansas asked me to research a small and remote nineteenth century physician's office which reminds one of Thoreau's retreat at Walden Pond. The office of Dr. John C. Carter, located in the eastern portion of Washington County, Arkansas, looks as if it were built with the same care and simplicity of design as Thoreau's famous cabin, and the pastoral beauty of the Middle Fork of the White River by which it stands is a peaceful setting for any harried urban dweller to gaze upon. In the summer of 1986, the Shiloh Museum began to make arrangements to move Dr. Carter's office from its original location to the Museum grounds in

Springdale for its preservation and protection. My own efforts in this worthwhile project are contained in the following bibliographical study of some of the written sources on the community of Carter's Store. The conclusions reached are entirely speculative and it is sincerely hoped that this brief inquiry will encourage anyone with more detailed information or discoveries to come forward and share their findings with posterity. Together we may be able to preserve the office's roots of old for future generations.

In the years following the Civil War a rural farming community once centered around the store and office of Dr. John C. Carter, located in the east half of the northwest quarter, Section 34, Township 15 North, Range 29 West, Washington County, Arkansas. Built on opposite sides of the road connecting Sulphur City with Hazel Valley, Dr. Carter's store and office stood within a stone's throw of the Middle Fork of the White River. During the 1870s and 1880s, "Carter's Store" was the commercial hub for all the settlers in the Middle Fork area, and both the office and store were landmarks right up to the present day. The office was built on a stone foundation encompassing a small spring which emptied into the river on the west side of the road, while Dr. Carter's store and residence were situated on the east. Just exactly when either the store or office were constructed cannot be precisely determined by the historical record, but a few scattered hints can suggest probable dates when their building occurred.

The ownership of Carter's land can be easily traced. Records maintained by the Washington County Abstract & Title Company reveal the first owner of the parcel to be Peter Mankins, who purchased the land from the federal government in 1834.[1] The property changed hands several times during the next two and a half decades: among the owners were Albert Fine, J.Q. Johnson, and A.M. Harris. On December 4, 1871, Harris sold the property to Dr. John C. Carter and it remained in his family's hands until October 11, 1911, when the doctor's widow sold it to the Hicks family.[2]

According to his 1886 obituary, Carter arrived in Washington County in the spring of 1852, only to leave in 1854 to seek his fortunes in the California gold fields.[3] He returned to Washington County in 1860 and took up residence in his father's home while serving an apprenticeship as a physician.[4] John Carter may have practiced medicine full time only until 1869, the year given in his obituary when he entered the mercantile business. Certainly he was operating some sort of commercial enterprise by the time of the 1870 census when he listed his occupation as "merchant."[5]

If Carter was operating his store by the spring on the Middle Fork, he was investing in a business on another man's property. As we have seen, he did not purchase the land from Mr. Harris until almost 1872, but if the proximity of neighbors in the order of household visitations by the census taker can be relied on, it seems Carter was living in the same place in 1870 as he did in 1880.[6] The presence of the spring is one explanation as to why the doctor would choose to locate his store on Harris' land, but another reason might be that the site was associated with a store long before John Carter arrived on the Middle Fork in 1869.

The Special Collections department at the University of Arkansas Library has a store ledger in its collections bearing the name of Brackin Lewis with entries dating from the 1850s.[7] The University's ledger is complimented by another in the possession of the Washington County Historical Society that dates from the same decade and also bears the name of Brackin Lewis.[8] Many of the customers detailed in both ledgers are early residents of the Middle Fork area, including Dr. George W. Carter, John's father. The Lewis family had come to Washington County in the 1830s and two men bore the name of "Brackin." Either one may have been the signer of a receipt for taxation on "merchandise" in 1857 that is also in the Washington County Historical Society files.[9] Just where the Lewis store was located remains to be discovered.

Another hint of a commercial business in the vicinity of Carter's Store before the Civil War is found in references to a blacksmith's shop operated by Benjamin F. Johnson. Mrs. Maude Hicks Reed recalls a small building that resembled Carter's office standing a few hundred feet to the north as late as the Depression era.[10] Mr. Frank McConnell also mentioned Johnson's shop in a descriptive article on the Middle Fork area in July, 1965 issue of *Flashback*.[11] Since we know Jacob Q. Johnson's tenure of ownership of the land around Carter's Store ran from October 29, 1859 to December 29, 1865, it is reasonable to assume his brother may have been operating a smithy in the vicinity during some of that time.[12]

Regardless of when John Carter established his store on the Middle Fork, the enterprise left its first footprints in the historical record in 1875. In that year, Dr. George W. Carter died and his corpse was completely cared for from stock purchased at his son's store. Everything from the old physician's hat to the screws used to assemble his coffin were detailed in a statement compiled by John on May 8, 1875.[13] Five days later, John Carter completed an application form provided by the federal government for the newly created postmastership at Carter's Store.[14] By December, the *Fayetteville Democrat* began publishing a series of political letters under the title "Vox Populi" postmarked from Carter's Store. The writer, identified only as "RHS," described Carter as doing a thriving business in the dry good and grocery line.[15]

But John Carter practiced medicine as well as selling calico and muslin during the 1870's at Carter's Store. Inside the George W.M. Reed record book at the Fayetteville Public Library is a notation that Carter signed a medical affidavit in 1876 for the disability claim of John W. Rutherford.[16] This affidavit could be the first record of Carter's professional use of the office opposite his store. Carter can also be found in the Washington County Physician's register for 1881 claiming twenty years practice.[17]

One of the ways in which researchers attempt to date the construction of historic buildings is a year to year comparison of real estate tax records. A sudden jump in the assessed valuation of a particular parcel of land may indicate that some sort of permanent improvement was erected during that particular year. Unfortunately, the tax records for Washington County during the 1870s and 1880s are scattered in several different locations, making

the close comparison required for this type of research difficult. Microfilm copies of the years 1880-1948 are available for inspection at the Arkansas History Commission in Little Rock, but the Fayetteville Public Library has only the books for 1878 and 1885. Still other copies are in storage at the Washington County Abstract & Title Company, but even this depository lacks the years 1873, 1874, 1875 and 1879. Based on the information from the available sources, there are two years when Carter's property made a dramatic increase in value, and one year when it decreased. In 1872, the first year Carter paid taxes on the land, the assessed value of his land was $640, up from $266 in the previous year.[18] The property was only assessed at $480 in 1876, and it remained at that low figure until 1883 when its value was placed at $800.[19] There are many possible improvements to property other than the erection of an elaborate springhouse that could result in these assessment increases, but at least this sketchy evidence suggests some sort of building going on at Carter's Store during 1872 and 1883.

The R.L. Polk *Arkansas State Gazetter and Business Directory* of 1884 is another source historians may use to profile nineteenth century communities, but it should be used carefully. Misspellings of proper names in the *Directory*, along with duplications in the occupational listings, may confuse a researcher and present a falsely inflated image of a given community's size. For example, the Polk entry for Carter's Store incorrectly spells three of the twelve names on the citizen's roster, and while three churches are credited the village, two of them are also claimed for the town of Mankins.[20]

In spite of occasional errors, the Polk *Directory* does give the best historical clue as to the identity of the builder of Dr. Carter's office. "G.W. Vanpoose" is the name given as the community's carpenter at Carter's Store, and the 1880 census shows George W. Van Hoose as an area resident. [21] According to Goodspeed's 1889 history of Washington County, George W. Van Hoose was a carpenter and builder of White River Township. [22] Around the turn of the century, Van Hoose lived in Sulphur City, a village that was known as Mankins when the 1884 Polk *Directory* was published, but Van Hoose is listed by the *Directory* only under "Carter's Store" even though Rev. J. Crawford and W.H. Kennedy appear under both "Carter's Store" and "Mankins."[23] This may indicate that Van Hoose was closely associated with any recent building going on at Carter's Store in the early 1880s.

Insurance maps and township plats are usually valuable tools for dating buildings, but in the case of Carter's Store these maps either lack detail or simply do not exist. Unlike Sulphur City two miles to the north, a townsite was never established at Carter's store and as a result, the Sandborn Insurance Company did not chart the community. Another early map drawn under the direction of Gordon V. Skelton in 1894 shows only the store building, omitting both Carter's residence and office.[24] The *Plat Book of Washington County* published in 1908 has enough detail to differentiate between the Carter residence and the store, but the office is still omitted.[25] Unlike the 1894 map, however, the 1908 plat book does show a structure just to the north of the office location, probably where the blacksmith's shop

once stood.

After Carter's death in 1886, the little office across the road from the store fell into disuse. Dr. George W. Carter, half brother to John, maintained his residence close by the Durham community except for a brief stint as postmaster at Carter's Store in late 1889.[26] It is possible that he may have used the office professionally at that time but there is no documentary evidence. John Carter had another brother, Jourdain H. Carter, who also practiced medicine. His name is listed in the 1884 Polk *Directory* as running a general store, so we can safely assume he was involved with his brother's business.[27] If he actively practiced medicine in the 1890s he may also have used the office.

Following John Carter's death, his heirs retained his property but the store passed through many hands. Mrs. Maude Hicks Reed, who was born in the area in 1911, states that no one in her memory would have operated the store without also obtaining the postmastership.[28] This was probably true for the years around the turn of the century as well. The federal government did not officially appoint a postmaster to replace John Carter until June 13, 1889, when his half brother George received the post. George G. Selby was appointed a few months later on February 24, 1890, so we may surmise that Dr. George Carter spent little time tending the store on the Middle Fork.[29] In 1892, a curious development occurred when the post office was removed from the store to the residence of Benjamin F. Ramey ½ mile to the south.[30] The post office remained at the Ramey house until 1900 when Charles W. Stockberger operated the store and post office together again. It was also at this time that the name of the post office was changed from Carter's Store to Carter.

What use John Carter's office was put to during the closing years of the nineteenth century is anyone's guess, but it is likely that the building was used for nothing other than storage. Mrs. Reed recalls no other use for the office during her lifetime, with the exception of a few weeks in 1933 when she and her husband pressed the office into service as a spare bedroom while guests were staying in their home.[31] The Reeds' temporary occupation is the only evidence of any use of the office in the twentieth century.

The work of the historian is only a small part of the research necessary for interpreting the historic building. The archaeologist and architectural expert will need to be consulted to verify or disprove the following conclusions based on the historical record of Carter's Store:

1) The site was associated with a store long before Carter's arrival in 1869.
2) The office over the spring was built in 1883 by George W. Van Hoose. (Perhaps as early as 1872)
3) The office has been undisturbed for at least a century.

[1] Washington County Abstract and Title Company, Records on Township 15 North, Range 29 West.

[2] Washington County, Arkansas, Deed Book V, p. 392; Book 142, p. 206.

[3] *Fayetteville Democrat*, November 19, 1886.

[4] National Archives Microfilm Publications, *Population Schedules of the Eighth Census*

of the United States, 1860, Arkansas, Washington County, Richland Township, p. 285.

[5] *Ninth Census of the United States, 1870*, Arkansas, Washington County, White River Township, p. 273.

[6] *Tenth Census of the United States, 1880*, Arkansas, Washington County, White River Township, p. 35. Carter's household was listed close by that of A.V. Hicks in both the 1870 and 1880 census.

[7] Carter's Store Account Book, "South by Southwest" Collection, 1oc. C135OB, Special Collections, University of Arkansas Library.

[8] Carter's Store Ledger, U.S. Lewis, Washington County Historical Society.

[9] Brackin Lewis, Genealogical and Biographical files, Washington County Historical Society.

[10] Maude Hicks Reed, Interview July 7, 1986 with Kim A. Scott.

[11] F.M. McConnell, "History of the Middle Fork," *Flashback*, XV, No. 3, (July 1965), p. 9-10; F.M. McConnell, "Ben Johnson," *Flashback*, XV, No. 4, (October 1965), p. 7.

[12] Washington County Abstract and Title Company, Records T15N, R29W.

[13] Washington County, Arkansas, Probate Book F, p. 280. See also related papers in file box number 52.

[14] United States Post Office Department, Postmaster Application Files, Roll 16, Washington County, Arkansas. Arkansas History Commission.

[15] *Fayetteville Democrat*, December 4, 1875.

[16] Walter J. Lemke, "Civil War Pension Claims I," *Flashback*, VII, No. 6, (November 1957), p. 27.

[17] Register of Washington County Physicians, 1881-1918, p. 122. Fayetteville Public Library.

[18] Washington County, Arkansas, Real Estate Tax Book 1870, n.p.; 1871, n.p.; 1872, n.p.; 1876, n.p.; 1877, p. 51; 1878, p. 38; 1880, p. 43; 1881, p. 41; 1882, p. 50; 1883, p. 41-42; 1884, p. 51; 1885, p. 74; 1886, p. 57.

[19] Ibid.

[20] *Polk's Arkansas State Gazetter and Business Directory*, (Chicago: R.L. Polk, 1884), p. 142, 378.

[21] Polk, p. 142; U.S. Census, 1880, Arkansas, Washington County, White River Township, p. 20.

[22] *History of Benton, Washington, Carroll, Madison, Crawford, Franklin, and Sebastian Counties, Arkansas*, (Chicago: Goodspeed Publishing Co., 1889), p. 1031-1032.

[23] Polk, pp. 142, 195, 398.

[24] Gordon V. Skelton, *Atlas of Washington County, Arkansas*, (Cedar Rapids, Iowa, c 1894), n.p.

[25] J.R. Durham, *Plat Book of Washington County, Arkansas*, (Des Moines: Nothwest Publishing Co., 1908).

[26] United States Post Office Department, Record of Postmaster Appointments, Washington County, Arkansas, p. 215. Washington County Historical Society files.

[27] Polk, p. 142.

[28] Reed, interview 7/7/86.

[29] Record of Postmaster Appointments, p. 215.

[30] McConnell, "History of the Middle Fork," p. 9.

[31] Reed, interview 7/7/86.

FOUNDING DATES
For Churches of Christ in Washington County, Arkansas

by Paul Haynie

Establishing the beginning dates of almost any organization is not an easy task. But for churches that began when the county was rural and illiteracy high, it is doubly hard, since few kept any records and those that were kept were often incomplete (if you can even find them!). The researcher must rely on memories of old members or their children, on family Bible records, references in newspapers, deeds, and any other material that can be documented. The passing of time has seen to it that much has been lost, forgotten, or destroyed. Be that as it may, there is much to be found.

As a graduate student at the University of Arkansas, pursuing the PhD degree in History, I am trying to reconstruct the history of the Churches of Christ in Washington County. I have been traveling throughout the county, interviewing knowledgeable people and searching for old church records. I have been successful but there is more to be discovered, interpreted, and explained.

The Historical Records Survey of Arkansas churches conducted by the WPA in 1940-41 (stored in Special Collections, U of A Mullins Library) has been studied in detail. The survey was a starting point, though some of its accuracy is "suspect." Information from other sources is needed to clarify, confirm and/or refute the material provided by the WPA record.

Presented below is as complete a list of the Churches of Christ in Washington County (those that had regularly meeting congregations) as I have been able to assemble. Also given are names of men believed to be the founder or organizer, the date that church began, and the date it went defunct, if applicable. Sources for this list include the WPA survey, Goodspeed's 1889 History of Northwest Arkansas, church records, and personal recollections.

CHURCH	FOUNDER	DATE	DEFUNCT
Baldwin	Robert Graham?	1870 wpa	
and/or	Eli Baker	1870	
Black Oak	Split/Whitehouse	1878 wpa	
Center St. Fay.*	Dr. Redding Puttman	1886 wpa	
Durham*	John H. Robertson	1888 wpa	1949
Elkins	Johnson Ark. C of C	1947	
Elm Springs	Albird & Vestina Crain	1905 approx.	1930?
Evergreen	Harbert Hooker	1939	
Farmington	G. Cosand & Geo. Broyles	1937	
Goshen	Paul Ferguson	1969	
Greenland	Rolfe Wagner & Sherman Gabbard	1935 wpa	

CHURCH	FOUNDER	DATE	DEFUNCT
Habberton	Harve Lee Furguson	1915	
Holcomb St. Spdl.	W.G. Tucker	1912 wpa	
Johnson*	M. Sherman Gabbard	1922	
Lafayette St. Fay.	E.B. & Rodger Owen	1971	
Lincoln	J.N. Ray	1921?	
Mayfield	Harbert Hooker	1941 wpa	1943?
Mt. View	B.M. Curtis	1886 wpa	1947
North St. Fay.	Center St. Fay.	1958	
Northwest, Spdl.	Dick Fedell	1984	
Old Wire Rd. Fay.	Jack Cole	1967	
Pleasant St. Spdl.	Wiley Davis	1967	
Prairie Grove	Harbert Hooker	1936	
Robinson Ave. Spdl.*	James L. Neal	1927 wpa	
Sonora*	Philip Harp	1859 wpa	1905 wpa
South Hill, Fay.	Holcomb St. Spdl.	1953	
Tuttle	Harbert Hooker	1940	
Union Star	Warda Woods?	1870's?	Aug. 1986
Westend, Spdl.	?	1956	
West Fork	Roy Robinson/ Rolfe Wagner	1944	
West Side, Spdl.	?	1972	
Winslow	Harbert Hooker	1939 wpa	
Whitehouse/Arnett*	S. Strickland	1840 goodspeed	

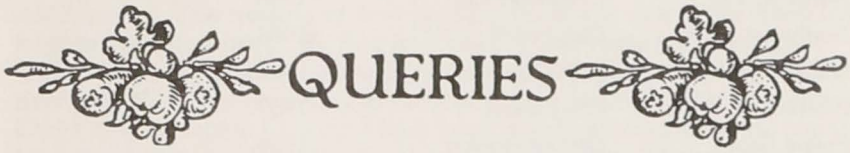
*Church records located.

As the reader can see there are several gaps, contradictions and other problems. One of the most unusual contradictions concerns Robert Graham. There was a very famous Robert Graham, who founded Arkansas College, the state's first, in 1850. This Robert Graham did start several churches in Washington and Madison Counties, but all before the Civil War. As a Northern sympathizer, Graham was forced to flee North during the war. Afterward, he taught at and was president of Kentucky University at Lexington. He returned to Arkansas only once, in 1883, to hold a revival for Fayetteville's First Christian church. That he might have founded the churches credited to him is possible, but not during the years given. The dates would have to be pre-Civil War. Can any reader offer sound evidence as to Robert Graham's activities or explain these contradictory dates?

Another complicating factor is that some Churches of Christ were the result of splits off of Christian Churches. (The Churches of Christ rejected the introduction of musical instruments, often resulting in a split or name

change.) Obviously, there was often confusion as to which name a congregation should be called. I have great need for any information showing when a Christian Church became a Church of Christ or a split resulted. For example, we have records that show the Durham Christian Church became a Church of Christ in 1927 and the Center Street Church split from Fayetteville's First Christian in 1886.

Readers are encouraged to examine the list and consider the problems. If they have any information, document, or a good memory that could help correct or complete my list, would they please contact the author, Paul Haynie, 423 Patricia Lane, Fayetteville, AR 72703, or phone 521-4946.



Linda York, 913 Mallory, St. Charles, MO 63301: HELP! What was Joseph H. McCAMEY's wife Nancy's maiden name? She was born in Bedford County, TN in 1819. Joseph and Nancy were in TN in 1840, Madison County by 1850, and in Elm Springs Township, Washington County by 1860. Children: Martha m. Robert PATTON, Callie m. _____GALLAGHER, Mintie m. _____ AUSTON, James m. Emily GIBSON, and G.W. m. Sarah TERRY. Also need parents and siblings of Joseph H.

Garland F. Henson, 3107-B Nutmeg Ln., Hutchinson, KS 67502 writes: I have been searching for information on the ARNOLD family for several years, with no luck. My mother, Julia Frances Arnold, was born October 4, 1872, and within two weeks after her birth, her mother died. My grandmother's name was Julia Frances MASON before marrying an Arnold, and her mother's name was VAUGHN before marriage. Two years after my grandmother's death, my mother's father, George Washington Arnold, was killed in an accident. The four girls were then shifted around to relatives to be raised, in the Hindsville area. I understand that a Jack Arnold, George's brother, was raised in that area, and would probably know something about the family or leave some descendants who would know. I need to know where they came from, to Arkansas, and any names and addresses that could help. I feel that there may be some relatives still in that area.

Again HELP! Need information on Ptolema P. BROWN and wife Martha Ann. He was Pvt. Co. L Arkansas Cavalry during the War between the States. They had son, George M., ca 1860/61, b. Arkansas. Ptolema had five sisters on the Texas County, MO 1850 census: Juan, Selticana, Elsimora, Mary, and Fascilina. Parents were Isaac H. and Mary Brown. Where did this family go? Isaac b. 1806 in TN and his wife Mary b. 1810 in TN. Ptolema's discharge papers give Washington County as home. I would be interested in exchanging information if anyone knows who these girls married or if they were in Arkansas.

Linnie Brooks Mills, 7 Lakeshore Drive, Corpus Christi, TX 78413 who is researching CROW, HASLEY, CARROUTHERS, HUTCHINSON, GRAGG, WINFIELD, NEWMAN, BROOKS, CURTIS HAWKINS (Indian) DAVID AND SHOCKLEY, would like to hear from relatives who might be interested in making a joint contribution to the Future Heritage fund to provide a memorial for Robert Gragg, father of Samuel Gragg who lived and died in Washington County, Arkansas.

Miss Ella Louise May, 2204 Lester Drive N.E., Apt. 404, Albuquerque, NM 87112 is interested in contacting the descendants of Thomas B. JONES. He died in 1907 and is possibly buried in the Brentwood Cemetery.

Suzanne Graves Crawford, 2871 South Stewart, Springfield, MO 65804 needs information on the CRAWFORD families of Washington County. John C. Crawford was born in AR in 1819-23, parents unknown; possibly Andrew and Jane. By 1850 he was in McMinn County, TN. Would appreciate hearing from any of the name Crawford. Family legends indicate he lived in Washington County; he was in Taney County, MO by 1860. Also interested in the surnames TODD and CLEMENS. Owen Todd and William E. Clemens were both in Washington County in 1850.

THE OTHER NEWTON

Of Early Day Washington County

Compiled by Natalie Newton Massengale

Samuel Newton, or Rev. Samuel, as he is sometimes referred to, was born at Woodbridge, Connecticut June 1, 1792, son of Captain Samuel and Lucy (Smith) Newton, direct descendants of Rev. Roger Newton, a native of England. Rev. Roger had matriculated in Kings College, Cambridge, England, Easter 1636, emigrated to New England, landing at Boston ca 1638. Rev. Roger was further educated at Harvard and married the daughter of Rev. Thomas Hooker, one of the founders of the colony of Connecticut

Samuel married three times, first to Betsy Baldwin of Milford, Connecticut ca 1814. They had two children, the second of which, Charles Gordon, born 1816, was my great-great-grandfather. Samuel was appointed missionary to the Osage Indians and he and his family left Woodbridge to join the mission family in New York February 19, 1821. While journeying to Missouri, his first assignment, his wife died at Shawneetown, Illinois.

Samuel remarried a widow by the name of Mary Hunt McCarty Seely on June 30, 1822 at Harmoney Mission, in the south part of Bates County, Missouri. This was probably the first mission to which he was assigned. Five of his seven children by this wife were probably born there. The mission's nearest post office and trading post was Independence, Missouri. In 1827, Samuel Newton was appointed Commissioner for the seat of justice by the court of Jackson County. He was directed by the court to lay out the town of Independence. This he did, presenting the plat to the court June 1, 1827 as

reported by Hickman in the *History of Jackson County, Missouri.*

Volume 18, *The Chronicles of Oklahoma,* stated Rev. Samuel was placed in charge of a branch mission of Old Dwight, called "The Forks of the Illinois" ion 1830. The Chronicles further state this location proved to be unhealthful. Several deaths occurred there at short intervals, so the mission was removed to a more elevated spot about three miles west and renamed Park Hill in 1835. Here he remained in charge of the school until 1838, when he was made postmaster at Park Hill. According to Emmett Starr in *History of the Cherokee Indians,* Samuel Newton named the mission Park Hill because of the natural beauty of its surroundings. His residence and the mission were located on Campbell's spring, between the later residence of Chief John Ross and Rev. Samuel Worcester. His second wife must have died there early in 1835, just before the move to Park Hill, as it is stated she died at Forks, Ill., which I'm sure means "The Forks of the Illinois". She had given birth to their seventh child on December 22, 1834. Park Hill is the present-day Tahlequah, Oklahoma. At that time it was known as the capitol of the Cherokee Nation. The name was changed in 1847.

Samuel Newton was appointed postmaster of Boonesboro, Arkansas (the present-day Cane Hill, AR) in 1839 and again in 1843. According to *Excerpts from History of Cane Hill College* by William C. Braly, Samuel Newton taught school at the newly built log school called Elm Grove in the early 1840s. This school was located one and one-half miles southwest of the future Cane Hill College site. (I visited there the summer of 1986 and spoke with an individual who knew of this Newton family through research he had done. He told me that the nearby community of Clyde was first called New Town or Newton for this family.)

Samuel had remarried a widow named Sophia Joslyn while in Park Hill. They had two children, with the last one — Julia — being born at Cane Hill in 1840.

Charles Gordon, his son, mentioned earlier in this article, was about 210 years of age when he returned to his state of birth (Connecticut) to marry Mary Hanford Bristol. Returning with her to Park Hill, their first child, Charles Samuel, was born in 1838. The next year both families moved to Cane Hill where Samuel was appointed postmaster. The next two or three of Charles Gordon's children were born there. Note that both father and son were having children during the same time period.

Charles Gordon and his family moved tc Dallas, Texas early in 1847, securing a grant with the Peters Colony. About 1852 he opened the first manufacturing company in Dallas for the fabricating of carriages. I understand that the knowledge and tradition of carriage-making was passed down from one generation to another. Our Newton family in Connecticut were carriage-makers, too. Charles Gordon may have gone back to Connecticut before age 20 to learn the trade from his family. Samuel may have learned the trade at an early age, but to my knowledge did not engage in it as an adult.

After Charles Gordon's death in 1872, his two eldest sons, Charles Samuel and William F., left Dallas on horseback in search of other land on

which to raise their families. This was the year the railroad came through Dallas. I suspect they could foresee the area expanding rapidly. Another concern, I'm sure, with their being dedicated Presbyterians, was that the area in which they lived was getting rowdy with brawling, drinking, etc. I remember stories about the family's cow lot being where the First National Bank now stands in downtown Dallas. The old pioneer cemetery where Charles Gordon is buried, is now the site of the convention center. Charles Samuel kept a diary of this search for land. In it he tells of the countryside, road conditions, and camping alongside creeks at night. They spent two weeks looking at properties in Denton, Wise, Grayson, Montague and Cooke Counties, finally settling on land in Valley View, Cooke County. They purchased 640 acres for $1.00 per acre. Five of his great-grandchildren still retain 320 acres of this land, with two of them residing thereon. Charles Samuel was instrumental in starting its first house of worship when Valley View was only a few years old.

Rev. Samuel left Cane Hill in 1848, moving to San Antonio, TX. According to family records, and reported in *The Makers of San Antonio* by Frederick Chabot, he started a private school. He was the first Protestant minister to settle and reside there permanently. Having lived a full and eventful life, he died on May 28, 1865. His eldest son by his second marriage, Samuel Gallitzen Newton, was an attorney and mayor in San Antonio during the 1870s. I'm sure some of the descendants of his last two marriages reside there today. Also, the descendants of Charles Gordon's second marriage to Adeline Keen may be in the Cleburne, Texas area. However, I do not know any of the family of these marriages. I look forward to some future contact with them.

SAMUEL R. HICKS,

The First Sheriff of Erath County, Texas

by Verna M. (Hicks) Ashley

Samuel R. Hicks was the first sheriff of Erath County, but he died in Washington County, AR December 9, 1867. He was not an elected sheriff but served when the elected sheriff chose not to serve. Samuel was a man with a quest. He was going to Texas with the hope that he could resolve the mystery of his father's disappearance. His father, John William Hicks, left his family in Alabama while he went to Texas with General Edmund P. Gaines. As a captain, Gaines had arrested Aaron Burr in Alabama in 1807. In the War of 1812 he was made Brigadier General.

There were few men in the 1830's who did not have a male relative who had served in the Revolutionary War some fifty years previous. Men in Boston, Charleston and Natchez were willing to hear the cry for help liberate the Texans. States began to organize the necessary equipment of war — uniforms, guns, food and men.

Families of these men were left quite often in the custody of older sons who were to take care of the mother and younger children. Some men were weary of their monotonous lives and were only too eager for an adventure

that promised good land. Unclaimed farm land, 320-acres for three-months service, lured those whose home places were worn out or too small. Many men went but returned to their homes. General Gaines grew contemptuous of them as they deserted to go home. He called for the militias of Louisiana, Alabama, Mississippi and Tennessee. By 1836, the arsenals of Alabama were stripped of muskets for Texas.

As the United States Military Commander of the Southwest, Gaines misinterpreted a message from the government as an option to start a war. The Red Rovers of Alabama met with tremendous casualties at Goliad. The American volunteers to Texas in 1835 were slaughtered at Goliad and San Patricio. Moving too slowly, Gaines did not reach Natchitoches until April, 1836. News of San Jacinto reached him three weeks later. Sam Houston's army made up of men and officers from Texas, who were mostly colonists before 1832, had won the war. Many of Houston's soldiers had returned home by the time the full force of American volunteers arrived.

John William Hicks' duties with General Gaines were those of a scout who went ahead of the troops to find a good campsite for the following night. One afternoon, John W. failed to return. Did the Indians kill him? Was he one of those men who was tired of their life at home? Or was he simply a small slave owner hoping to improve his lot in life? Samuel, determined to find out why his father had not returned home, moved to Texas. William's heirs were involved in litigation for nearly two decades trying to prove their right to the land granted William for service to his country.

Sarah Hicks, John William's widow, lived in Seminole District, Chatooga County, GA in 1850 with her sons and a daughter-in-law. Her neighbor, Wesley Shropshire, who was most likely a relative, was son of Spencer Shropshire whose ancestry goes back to Westmoreland County, VA. Sarah and Wesley were born in Georgia. Sarah and William's oldest son, James born 1812 in North Carolina; John William II born 1813 in Tennessee; Samuel R. born 1820, also Tennessee, and another William born 1825 in North Carolina, lived near their mother. The possible widow of another son, Margaret, born 1825 with her three sons, Andy, 1843, Jasper and Newton born 1848; all born in Georgia, lived in the house with Sarah.

Grizzle Ann Bryson, daughter of Hugh Brison/Bryson was born 1825 in South Carolina married Samuel R. and with their family left Georgia for Texas before 1854. In 1860, Samuel stated he was a farmer and a sheriff. Grizzle Ann and Samuel's neighbors are names that we recognize from early Washington County, AR. Claiborne Oxford, George and Samuel Allen; James, Nathan and William Holt; Luke W. Leforce; Joseph Clegge; William F. Stephens, whose family name is associated with Stephenville, TX, was born in Arkansas in 1828; B.S. Tankersley, Frances Darter who married A. Aldridge in Washington County, AR; Noe Boone and several Huckaby families.

With the coming of the Civil War the oldest son of Samuel and Grizzle Ann, John Hugh Hicks born 1845, in Georgia, enlisted as a Confederate soldier. He was a drummer killed as he led the troops into battle in Virginia in 1863. Grizzle Ann died after the birth of a child; and the third son, Joseph

Lafayette born 1859 sickened and died. Grief-stricken and disturbed by the war, Samuel decided to go to Washington County, AR to meet some friends or distant relatives who were headed to Oregon or California. He ran into problems disposing of his slaves as they wished to go with him.

Finally, with Margaret Malinda Jane, his oldest daughter, in charge of the baby, Jefferson Davis, they headed for Arkansas to rest before going on the longer journey. Family tradition is that he met the sister of his best friend, Sarah Allen, born 1834 in Tennessee, who it is thought, was not married before. Sarah and Samuel did marry, but no marriage license has been found. Although Sarah was only twelve years older than her stepchildren, she was remembered as a loved stepmother.

Shortly after Samuel's arrival and marriage, he developed what was thought to be a carbuncle. Seeking the relief of lancing, he went to a doctor who determined the problem was more serious. Samuel died two years later leaving two more children. His burial site is not known. From Sarah A. Hicks' Orphan's Papers we learn these names: A.E. Edmiston, J.C. and R.M. Devin and Samuel P. Marrs, who may have been relatives.

Proof that Samuel and Grizzle Ann had lived in Alabama is the birthplace of Robert William Hicks born 1847. Although Sarah Allen may have been the first Allen to marry a Hicks, she was not to be the last. On November 3, 1878, Robert W. Hicks married Winney Jane Allen born 1850, Mississippi. She was the daughter of Thomas Allen born 1802 in North Carolina, in 1870 Thomas was living with them and their young family at Marrs Hill. Mary Ann Hicks, R.W.'s sister, born 1854 in Texas, married S.G. Allen born August 16, 1829 on March 1, 1875. He was also a son of Thomas Allen. In 1880 they had two sons, Lafayette born 1877 and Robert E. Allen born 1879, also living at Marrs Hill. Samuel and Mary Ann are buried at Rheas Mills, AR. He died January 3, 1912; she died March 11, 1931.

A sweetheart remembers the girl who had moved away. He writes to her and asks her to marry him. She says, "yes." With her reply, Samuel R. Johnson rode horseback from Erath County, TX to Washington County, AR to claim his bride. Margaret Malinda Jane Hicks, born 1850, in Georgia married Samuel R. Johnson on September 1, 1870. They returned to Stephenville, TX on horseback. They were parents of four children which Margaret Malinda Jane was to raise alone. Samuel was killed in an accident.

Following in the steps of his father and grandfather, Jefferson Davis Hicks born 1862, went to Oregon or California as his father had planned to do. He returned to Texas and sent for his little sister, Frances Caroline born 1864-5 in Arkansas. Court papers show that Sarah A. Hicks sold the farm around 1879. Jefferson Davis married. He and his wife, Sarah, born 1870 are buried at Oak Dale Cemetery, Erath County, TX. They died in 1931 and 1944 respectively. Many other Hicks names appear in Huckaby Cemetery of that county.

It is not known if John William Hicks and Elijah Hicks born 1790 in Virginia were related, but each had sons named Samuel. Elijah's son, Samuel (A.J.) was born 1824 in North Carolina, never married but lived with his father near Salem Cemetery in White River township. John,

William and James appear in both families. Each had sons who went to Texas. The counties they lived in in Georgia were close to each other, but the immigrants in White River township are more familiar: Harvey F. Head, William A. McKenzie and John Stockburger, who came from Murray County, GA. Elijah's daughter, Amanda, married Wiley Barnes in Murray County; his son, James, lived with Sarah Shropshire in Pittsburg township, Johnson County, AR in 1860. Were these the distant relatives or friends that Samuel had planned to meet in Washington County, AR? No story or facts remain to give us a clue only the granddaughter's erratic story of how he came to be in Washington County, AR after having served as the first sheriff of Erath County, Texas.

AN 1889 OBITUARY

Mrs. Mary Ellen (Eubanks) Johnson, wife of Marion Leroy Johnson, found the following among some mementos their uncle, Frank Johnson, had stashed away many years ago. The papers were discovered inside an old Bible too worn for everyday use. The Johnsons submit the article in memory of Uncle Frank.

Mrs. Hope had been a consistent Christian and a member of the Baptist Church, a time after which she attached herself to the Methodist Church, to which her husband belonged. She lived a Christian life for over forty years, and died in the blessed hope of a glorious immortality. She was truly a good woman, a kind-hearted neighbor, a friend to the needy and distressed. Her sudden death brought sorrow into many homes and tears from eyes not accustomed to weep for others' woes. The last days of affliction and suffering were endured with Christian fortitude and now we earnestly believe she is enjoying that reward that awaits the finally faithful.

"All earthly joys and sorrows are
Each changing hope or fear
She sees the light of that fair shore
Without a sigh or tear."

On Wednesday, the 16th of January, at 6 a.m. in 1889, Mrs. Lucinda, wife of R.T. Hope, near the town of West Fork, departed this life. Mrs. Hope had been seriously ill for several weeks, and expressed an earnest desire to have a longer lease of life, that she might be permitted to enjoy the society of her relatives and friends here. She said had it been God's will, she would like to have lived twenty years longer but that she was not afraid to die. She further stated that she had toiled hard all her life and had just got out of debt, and in circumstances that she could have enjoyed life more pleasantly. At noon, on the 15th, the day before her death, she rallied and rested somewhat easier for a time, and during this interval she requested that Mrs. Calvin Stockberger, Mrs. J.Q. and Mrs. B.F. Johnson would take dinner with her for the last time in life, and agreeable to her request the parties being present the dinner was prepared and spread before them. The victim of death then taking charge inperson, herself passing the various refreshments serving with her own hands each one of those to her most

trusted and warmest friends in this world of trouble and affliction saying, I want you to eat with me for the last time and then remarked that she would never live to see another day, and finished her remarks by urgently requesting them all to meet her in Heaven, and true to her prophecy, at 6 a.m. the following morning, she passed away — her soul taking its flight across the starry Jordan, in company with the Angels.

"Oh the angels! Blessed angels!
Lovely as the morning star,
They have come, I know to lead me
To the land that is afar."

Biographical

Lucinda Johnson was the daughter of James and Mary Johnson, was born February 1831, in Campbell County, Tennessee, where she grew up to womanhood and married R.T. Hope of the same state, they afterward emigrated to this state in company with her father's family, landing here in the year 1851, where she has resided up to the time of her death. Besides her grief-stricken husband, she leaves sisters and brothers, by whom she will be long remembered.

"Farewell dear husband, sisters and brothers,
When I reach the sinless shore,
I will watch beside the river
Till the angels bring you o'er.
I will be the first to greet you,
When you touch the blooming strand,
I will be the first to welcome,
When you gain the Heavenly land."

The bereaved husband and relatives of deceased have the heartfelt sympathy of the community in this their saddest affliction.

A Friend

THERE AND BACK AGAIN

by David M. Greer.

THE COUNTRY GENTLEMAN

We had two farm magazines: *The Country Gentleman* and *The Progressive Farmer*. I thought of both names as describing Dad. So, I think, did our neighbors, until the time when he became so progressive some of them decided he was no gentleman.

At first, he was progressive on the farm. Most of the neighbors considered that his innovations were somewhere between remarkable and marvelous.

They came to visit, to admire the neatly-pruned orchard, the registered Duroc-Jersey hogs, the manure spreader, the alfalfa field. A few of them were scornful, "What was good enough for my Pappy is shore good enough for me!" You've probably heard the story about the farm agent who was trying to sell a mountain man on changing over to pure-bred Poland China hogs and adopting a scientific feeding schedule. "Mr. Smithson," he said, "you can get your hogs to market three or four months sooner this way." Mr. Smithson spat a wad of tabacco into the dust of the road and came back, "Now son, what's time to a hawg?"

Some of our neighbors were like that. Zack Thomason, just across the creek from our place, was one. He wasn't hostile, just scornful. That is, at first. Hostility came later.

In 1915 dad went off on the train, in the winter, to some place in Wisconsin. After about two weeks or so he came home with three registered Holstein heifers, a Holstein bull calf, and a bad cold. He had ridden all of the way back to Arkansas with the cattle, alternating between the cold cattle car and the hot stove in the caboose. The heifers and the bull calf arrived in good condition. Dad survived.

In the spring, three heifer calves were dropped. We began to think of ourselves as progressive dairymen. The three Holstein cows were good milk producers — perhaps half again as much as our old half-Jersey milkers. Dad was pleased. There was a temporary setback when the creamery agent at Cincinnatti turned down a shipment of cream because it didn't look right (Did you know that Jersey cream is yellow, Holstein cream nearly white?). The butterfat assay soon put things right. The cows prospered, the new calves did well and the Holstein bull calf from Wisconsin grew up into a Holstein bull, a little, scrawny critter nobody would want to sire registered Holstein milk cows. Next year we found a good sound Holstein bull at a dairy near Fayetteville, twenty miles away.

These were the sort of things that Dad pursued as a progressive farmer. He settled on Yellow Dent corn. It was long before the days of hybrid seed. Yellow Dent gave us a yield of 20 bushels per acre, a good crop in those days and in our soil. (Nowadays you might expect 60.) He spread manure on the fields. He sprayed the orchard for codling moth, San Jose scale, and whatever else the County Agent recommended. He bought a tractor (a Parett), disc plows, and a hay baler. In fact, he was a very model of a modern agricultural!

But progressive farming wasn't all. The roads were miserable, rocky and dusty in dry weather, rocky and muddy in wet, impassable in flood times, and narrow at all times. The schools were poor, open seven months each year, with eight grades in one room, and only one teacher. The nearest high school was seven miles away, and many times you "couldn't get there from here." Nobody went on to high school from our part of the country in those days. Lewis and I weren't ready for high school, of course, I was eight years old, Lewis six, but Dad believed in planning ahead.

First he got together with Irving Mateer and a few others who believed in "progress." They lobbied the Arkansas legislature to get a bill through

creating consolidated school districts, and later, a bill creating road improvement districts. This process occupied about two years. It polarized the people of our part of the county into the "pros" and the "antis". It didn't get us a consolidated school district. It did result — for a time — in a road improvement district. That's where Dad lost his "Country Gentleman" image with some of our neighbors.

Zack Thomason was our nearest neighbor — across the road and the creek, and up the hill, about a quarter of a mile from our house. The road to Siloam Springs, twelve miles away, ran through Zack's farm. It was a public right-of-way, but you had to open and close gates to go through Zack's pasture. We used this road about once a month when Dad drove the wagon to town for supplies.

The road to Fayetteville, our county seat but farther away than Siloam had a few similar gates to go through. All of the roads were muddy in winter, dusty in summer, and rocky all of the time. The county road grader came through about twice a year and improving things a little; but a trip to town, all day in the wagon, was a jolting ordeal every time. The rocks were flint and chert, all sharp edged, cornered and hard. There were no bridges across the streams. We forded the creek or river, letting the horses stop to drink. If the water was too muddy to let us see the bottom, we hoped the last freshet had not left a hole where the road used to be.

Every man along the road was supposed to put in a given amount of time per year — two or three days, maybe — I'm not sure. In addition, a traveler was expected to stop the wagon and throw off the road any big rocks that worked their way loose under the iron tires of the wagons and buggies. Any farmer was supposed to fill mudholes in the road past his place, though as a rule, it was easier to just let them dry up.

These roads did not satisfy Dad. He got together with Irvin Mateer, over by Wedington Mountain. The two of them went to Little Rock while the legislature was meeting. They and some other "progressives" lobbied through a bill to create road improvement districts, with some kind of taxing provision to pay for the work. I was too young to know just what the arrangements were, but I wasn't too young to learn what the neighbors' reactions were. The entire area — that of our road improvement district and, I suppose, others — quickly became separated into the "pros", in favor of improved roads, and the "antis," against any improvements, — indeed, I suspect, against any change at all. Quarrels flared. Tempers became hot. I don't remember any fights, but there was a lot of cussing threats every time four or five men got together in the general store at Cincinnatti or Wedington.

Zack Thomason was the most vehement of the antis — when he and Dad met at the store, Zack said, "I want you to know we don't need all this foolishness. What's good enough for me is good enough for my young'uns." Dad replied, "Well, my position is that what we have now is not good enough for my children." That about summed up the positions of the two factions.

Zack got so steamed up that he sent word to Dad that "If you ever sets

foot on my land, I'll take the shotgun to you!" So Dad went to town one day, and came back with a Colt automatic, .38 caliber - a marvel to Lewis and me. Dad took to wearing it in a hip pocket, sticking it out in plain sight. It worried me. I'd heard they put people in jail for carrying concealed weapons. It worried me so much I asked Dad if he didn't know about that law. He just grinned, "Well now, it's not **really** concealed, is it?" I had to concede it wasn't. But I still fretted. After a few days, Dad went to the store at Wedington, then next day to the store at Cincinnatti, with that thing sticking out of his pocket in plain sight. That worried me still more. How could he be so careless?

Years later I realized he was sending a message to Zack.

Anyway, the road improvement districts were created and funded. Dad was put in charge of our district. (Commissioner? I don't remember.) When they came to widen and improve the road between our farm and Wedington Gap, Dad came home one afternoon and told Mother: "Well, I've been arrested." She collapsed in the big chair.

"Dane! What for? How could they?" she cried.

He explained, "You know that limestone ledge that crosses the road just the other side of Mrs. Harris' house? Well, we had to dynamite it. A flying piece of rock broke the telephone line. The next thing I knew, here came the J.P. from Wedington and arrested me for malicious mischief." "Ridiculous! When is the trial?" Mother asked. "Thursday, in Fayetteville," he told her.

On Thursday, Dad took the buggy in to Fayetteville. He was back early. Mother clapped her hand to her mouth, "But what--- Did they--- Do you have to---?"

Dad just grinned, slyly, "I didn't have a chance to win. The judge threw the case out of court!"

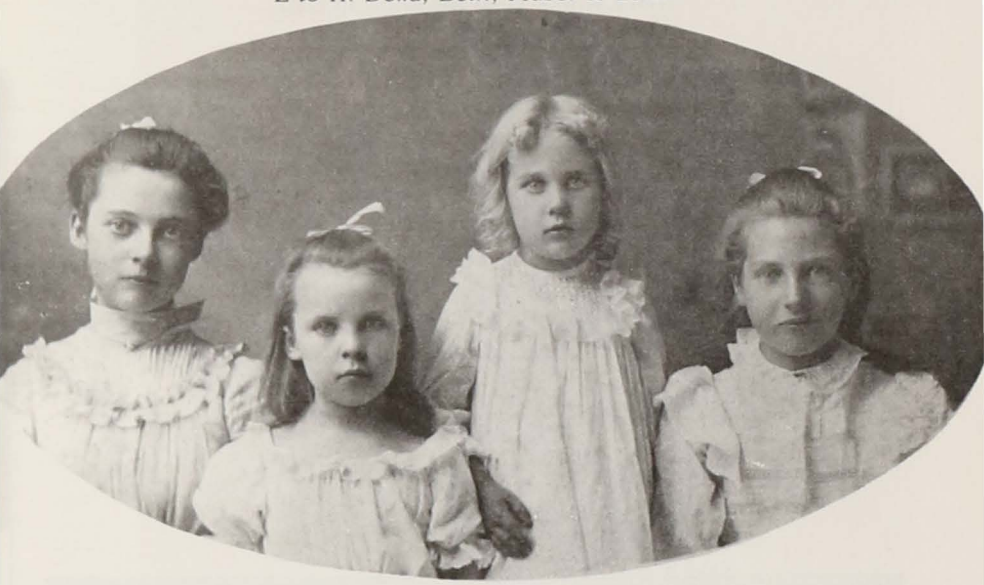
This was the low point of Dad's reputation as a Country Gentleman. The road improvement didn't go on for very long. The proposal to form a consolidated school district came to nothing, so I suppose the "antis" won for the time. Zack never became neighborly again. The Siloam Springs road still ran through his pasture, and we still used it when we went to town, opening and closing his gates with care. But we never saw Zack when we went through. After a few trips, Dad quit carrying the pistol.

Today, a paved road — a State Highway — runs from Wedington to Siloam Springs and the County Road from Wedington to Cincinnatti goes past our old farm. It is smooth and blacktopped, with concrete bridges at the creek crossings. There is a consolidated school at Cincinnatti, also a high school. I don't know when these changes took place, but it was many years after we left the farm in 1921. Some time in the 1930's my brother, Lewis, stopped at the little store in Wedington. Someone told him that Zack Thomason had once said, "We should have listened to Dane Greer."

In Spite of the Cost of Living, it's Still Popular

Kathleen Norris

The four girls of Seneca and Eva Adel Irvin Ware
L to R: Della, Beth, Mabel & Lelah



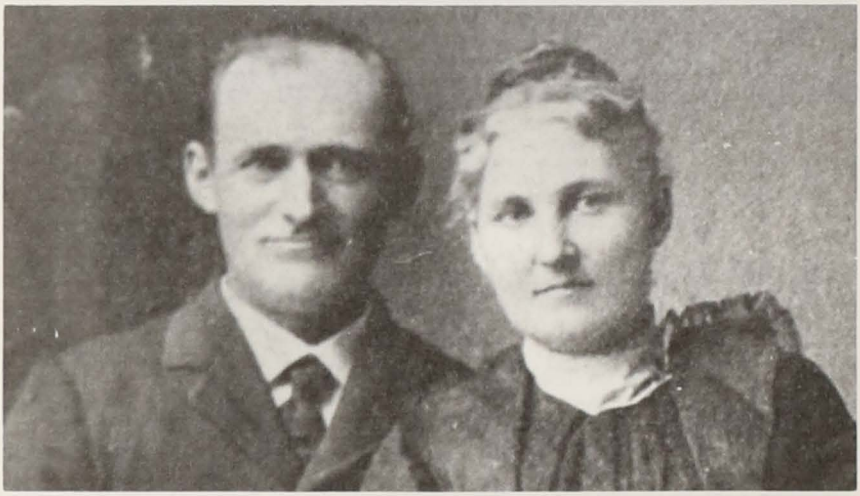
SISTER MINE

Retrospect by Charlie Irvin, after he lost his sight.

With my brush of retrospection
And with colors rich and rare,
I'll paint for you a mental picture
And I'll select the scene with care.
The scene upon this mental canvas
Is of a happy family band,
And in their cottage on a farmstead
In a sunny southern land.
In the foreground of this picture
Are faces I remember well,
Of little Beth and Sister Lelah
Close beside them, Sister Dell.
In the background most in shadow
But with faces well defined,
Are their Father and their Mother
She's a Sister Dear of mine.
See that orchard on that hillside
With its trees of lucious fruit,
And a cottage near the garden
Where the pigs so loved to root.

Just beyond that patch of woodland
That's where lived the Duncan clan,
Whose lovely charming daughter
Pleased the eye of every man.
One of them was Nettie
She with red gold hair so fine,
Is the girl I once called sweetheart
Do you remember, Sister Mine?
With my brush of retrospection
As with true artistic hand,
I'll add a new face to the picture
Of that happy family band.
Little Beth in great excitement
Said the fairy in the fable,
Had left at her house
A brand new sister Mabel.
While gazing down in wonder
At the tiny little tot,
Seemed rather undecided
If it could be real or not.
Thus voicing her opinion
Said it does look very fine,
And if I can keep it always
I will call it Sister Mine.
The scene upon this bit of canvas
Shows the folks have moved away,
To a new house in the Ozarks
Tho' not many miles away.
But the canvas must have shifted
For the pictures all askew,
With a new house to be painted
Where the landscape all is new.
In the churchyard near the cottage
Many loved ones lie at rest,
And their graves are strewn with flowers
By the ones that love them best.
In the school house near the cottage
They learned the Golden Rule,
And in the Chapel across the highway
They went to Sunday School.
Then the story of the Christ Child
Was implanted in their mind,
And has served to guide their footsteps
O'er lifes highway, Sister Mine.
Let us move the easel closer
And note this final scene with care
Of a house filled with sorrow

Of a family bowed in prayer.
On the bed there sorely stricken
Lies the form of Little Beth
Angels came and whispered softly
Ere they closed her eyes in death.
Broken hearted when she left you
And oh so lonely for a time,
Knowing she is safe in Heaven
Has been your recompense sublime.
And now her Father too has joined her
Where the eternal sun doth shine,
And from their vantage point in Glory
Both watch o'er you Sister Mine.
While you labor in His Vineyard
Till your work on earth is done,
For your mansion they have builded
In that Land beyond the Sun.
There your loved ones will be waiting
In that Home so bright and fine,
And with loving arms they'll greet you
At the Portal, Sister Mine.



Seneca and Eva Ware

The new home mentioned was across from Sons Chapel, on Highway 45, east of Fayetteville, AR. Little Beth fell onto a pitchfork, while playing in the barn, which cost her life. Beth died the summer of 1905, and her father in the fall of 1931, so Eva's brother wrote this loving poem between then and 1945, when Eva was laid to rest with Seneca, her father William Irvin and Little Beth. Seneca was son of Walter M. Ware, whose family was published in August 1983 FLASHBACK.

Fred Kerr - Photo by W.J. Lemke

FRED L. KERR 1891-1982

a Remembrance by Helen Y. Luke

Mr. Kerr was the registrar at the University of Arkansas from 1924 until 1963 when he retired, after 39 years of dedicated service to students, faculty and the community. The Kerrs came from Canada to Chicago in order that Mr. Kerr could take his M.A. degree in mathematics at Northwestern University. He was then hired to come to the university. They had two boys, George and Robert. Their daughter, Peggy Lou, was born in Chicago.

I first met the family in fall, 1925. My father took me to Fayetteville to enroll as a freshman in the university. As I needed to work, we met with the campus Y.W.C.A. secretary, who was looking for a girl to live with the Kerrs and help care for their children and do some housework. I was the oldest of seven children, so she called and sent me to see them. After my father met them, he had my trunk delivered and left for home.

The Kerrs had bought a house on South Duncan Street near the campus, and were packing. I began helping at once. I can still see 18-month-old Peggy Lou, with red ringlets and deep blue eyes, watching me from her high chair.

On a bright Monday morning, September 6, Mr. Kerr and I left for the

campus. I had to take a battery of tests before enrolling, but soon with my admission slip in hand, I took my place in line to get my classes. Mr. Kerr had suggested English, trigonometry, geology, psychology, and physical education. I was given a writing class with Dr. Virgil Laurens Jones, who I learned later had been a Rhodes scholar at Oxford. Later I enjoyed his other classes, especially the plays of Shakespeare.

Mr. Kerr told me to come to his office if there was a problem; I had come from the small Newport High School, and had to learn to be a university student.

I loved living with the Kerrs. He was a quiet, friendly man, always ready to help students — blue eyes twinkling behind shell rimmed glasses. He always wore a cap with a visor to school. I thought of it as his trademark. They were busy people. Mr. Kerr was the director of the faculty orchestra, and his wife, Viola, was the accompanist on the piano. Every week end there were visits with friends or programs at the university auditorium. Mr. Kerr taught a young men's Bible class at the Methodist Church, and all the family went along.

Many nights he read for an hour to the children, and I listened while I studied at the dining room table. They loved Bambi, the Pooh books, and animal stories from National Geographic. In spring they both found time to garden on the terraces behind their house — flowers, vegetables, strawberries, and blackberries. Apple trees graced their back yard. George, their seven-year-old son and I also helped.

Two of their best friends were Dr. George Hastings and his wife, who had a big red brick house down the street. Dr. Hastings was an English teacher at the university. His specialty was American literature and the novel. He loved the poetry and folk songs of Carl Sandburg, and would often appear with records of Sandburg to play on the Kerr's Edison stereophonic phonograph.

Mrs. Kerr was also a member of Sigma Iota national music sorority, and a painter. Mr. Kerr later helped organize the university's first chapter of Phi Beta Kappa (known when I was there as Skull and Torch).

At the end of my second year, my sister, Ruth, wanted to come to the university to study home economics. Mr. Kerr helped me get a job working in the library so she could stay with them, but I found a job teaching at Elm Springs High School and went there for a year, later to return to work in the library.

I made enough money to pay my room and board at Carnall Hall, the girls' dormitory, by working every hour I was not in class, from 7:30 A.M. until 9:30 at night. Mr. Kerr's office was just across the hall from the library and he often came in to check on something, and knew all the students working there, greeting us by name.

In those days there were only about 1800 students in school, and working in the library, I knew all of them. I still dream of the lovely tree covered campus, the crisp fall days with bright leaves falling, the welcome greening spring days, and especially the view from the high arched library windows with softly falling snow outside and pools of light over the heads of the students. Often we could hear the sound of the marching band as it drilled

up and down in front of the campus. I recall fastening the newspapers in their holders and placing them on the rack, remembering headlines of world events like, "Charles Lindberg Flies Non Stop to Paris" in 1927, which used a quarter of a page of capitals, and his picture.

Even then I knew what a rare friend Mr. Kerr was to me and my sister. He and his wife had made it possible for us to get a college education in spite of all odds. There were other students who lived with them later on, after we left, who felt their concern too.

Since I had a job, I decided to stay in school through both sessions of summer school and earn my master's degree. The Kerrs wanted me to help with the children, so I spent my summers with them and still worked in the library part time.

Our mother died of an infection in July, 1929, leaving eight children, the youngest only 18 months old. I had the news, by phone, as I was finishing my last test of the first session of summer school. Mrs. Kerr helped me pack and Mr. Kerr took me to the train that night; both were so caring. Since my grandmother and sisters could take care of the young ones, I returned for the second summer session.

My final year at the university was 1929-1930. I completed my classes and wrote my thesis by the end of the second session of summer school, but would have to take my orals later, as many professors were on vacation. Luckily I found a job teaching mathematics and French at Weatherford Junior College in Texas, and had two weeks to get ready to go there! In the meantime I would study for my orals and return to Fayetteville at Thanksgiving, visit the Kerrs, and take the test on Friday.

As the train pulled out of the station that Friday night, August 29, 1930, I waved to the Kerrs in tears. Another rite of passage, leaving the Kerrs, like my second parents, who had made my life the past five years so rich. Finally in June, 1930, I returned for my graduation in the new Greek Theater. Again, the Kerrs were there.

Though we often wrote each other, I did not see them again until they visited my family in Los Angeles, California, in the fall of 1964. Dr. Peggy Lou, their daughter, who was working in a hospital in Phoenix, Arizona, was with them. Mr. Kerr had retired about a year before, looked little older, and still wore a cap. So much had happened in the meantime. Their older son, George, a graduate engineer from the University of Arkansas, was a Captain in the Army. Robert had died in the war but was brought home for burial, and now Peggy Lou was a physician.

Again, I saw them in 1980 and 1981, when I went to the two class reunions at the university — my class of '29 and '31.

They went with me when the senior walk panel of the class of 1929 was replaced. All the old grads were so glad to greet them. The big trees, and "Old Main" were there, lovely as ever, but all of us, including the Kerrs, were moving a little slower. Mr. Kerr would celebrate his ninetieth birthday on June 27. He died of a heart attack on January 10, 1982, leaving his family, friends, and countless former students to mourn his loss.

When I was in the university we had about 1800 students — now there

are at least six campuses with more than 25,000 students. The faculty represents some of the best scholars in the world, just as it did in the '20's and '30's. The accomplishments of graduates are legion, including J. William Fulbright, Rhodes scholar, president of the university, United States senator, and many others.

We all remember the university, love it, and always will. The Ozark mountains dressed for fall, the nearby towns — our home for a little while where we grew and changed — the best years of our lives. Memories live on — homecoming, parades, the blare of trumpets, crowds of familiar student faces, exam weeks, graduation, the goodbyes, the later reunions.

Fred Laird Kerr, registrar, and friend, is a part of that august company we all remember.

A MAYFLOWER ANCESTOR

by Hildy Crawford

In the autumn of 1621, the leaves were coloring in the trees around Plymouth. The Pilgrims had survived their first rigorous winter and brought in their first crops. Gov. William Bradford had proclaimed a thanksgiving and had invited their Indian neighbors to share the feast. Strange new foods, unknown to England, sent up tempting aromas as the Pilgrim women went about among the cookfires, roasting wild turkeys and haunches of deer and bear meat, cooking Indian corn and the fruits of the forest. It was a time of warmth and cheer - and plenty.

This Thanksgiving 1980 should be a meaningful one for our son and grandchildren for this year, for the first time, they have their own Pilgrim ancestor to lend new poignancy to this national holiday that began, in a way, in that fall of 1621.

My husband's paternal Crawford line intermarried with the Masons and came out of Botetourt County, Virginia into Kentucky. This Thanksgiving we will be celebrating another Crawford line that has produced a Mayflower ancestor, by affiliation with the Doty family of Kentucky and New Jersey. His name is on the Mayflower Compact along with those of William Bradford, Myles Standish, John Alden, William Mullens (father of Priscilla), Peter Brown and Thomas Rogers.

Edward Doty, who came from England on the Mayflower, was only about 18 at the time. Full of enthusiasm, he would have been the first man ashore if they hadn't stopped him. He was one of two lads indentured to Stephen Hopkins. They sailed from England on the Mayflower and were not with the religious group that had sojourned in Holland before crossing the Atlantic. Probably big for his age, Edward left many marks on the history of the Plymouth colony and it is easy to imagine him shouldering a musket to hunt for meat, or foraging for food.

"The Doty-Doten Family" by Ethan Allen Doty (1857), just re-printed by Goodspeed, says he probably came out of London, but he may not be English. He doesn't seem to have quite the right temperament for early records show that he fought the first duel in New England. There are over 1000 pages in the big book that records the settlement at Plymouth and

relates how Edward Doty, settled down to emulate his religious neighbors, built a family and estate. In the opening paragraph of Plymouth Plantation, Gov. William Bradford of Plymouth Colony, wrote in 1650, the list of passengers aboard the Mayflower, including "Edward Doty and Edward Litster, apprenticed to Mr. Hopkins. Litster, after he was at Liberty, went to Virginia and 'ther dyed.' But Edward Doty, by a second wife, hath 7 children and both he and they are living."

Gov. Bradford wrote of dropping anchor in Cape Cod harbor on the 11th of November, 1620. Young Edward was in the party with Myles Standish and Stephen Hopkins, who explored the shoreline. They encountered a few Indians and unearthed Indian corn which they used for seed the following spring.

After the settlement of land, Gov. Bradford wrote "6th Jany. 1634 - 5 -Edward Doty and Faith Clarke were married." There is no mention of a first wife and it does not seem it would have gone unnoted in such a small community. He was named a Freeman and by 1638 owned considerable land at High Cliff. By 1639, he is mentioned as "Edward Doty, planter". He was a private in the military company of Plymouth and by 1652 he was one of the purchasers of Dartmouth. By the time he died on 23 Aug. 1655, he left a house and land and meadows. The inventory shows him the possessor of a comfortable homestead, well furnished for the needs of his family. The oldest house in Plymouth was Doten House and Doten Wharf is mentioned. Assuming that he was born around 1599, and that he died in his 56th year, it seems probable those rugged first winters shortened his life.

For many years I had known about the Doughty girl called Alzira, who married William Crawford, of the Kentucky Crawfords and in this book I found her as "Allie" who married William Crawford. She was the daughter of Thomas Doty, son of John Doty and _____ Skillman, b - Basking Ridge, N.J. ca 1746, and himself, may have married a Skillman as one of his sons carried that name. They went into Fauquier Co. and Culpepper Co., Va. and subsequently went into Kentucky around 1805. A blacksmith, he died in 1841, aged over 90 years. The Doty children were: John, William, Skillman, Betsey (she stayed in Virginia); Osie, who m - Patrick Brady; Fanny, who m - James Ellis; Allie, who m - William Crawford, Lucinda, wife of George Ervin; Malinda m - Samuel Knox; and Nancy, wife of Stephen Payton.

These Dotys lived in Nicholas Co., Kentucky and I knew that William Crawford had married Alzira Doughty, 2 June 1807 for I had sent for a xerox of their marriage certificate.

John Doty, father of Thomas and son of Samuel Doty and Elizabeth Hull, and his wife who had been a Skillman, lived in Basking Ridge, N.J. He was born about 1709. Among the papers of James Alexander (Lord Stirling) in the possession of the New Jersey Historical Society appears a lease dated 24 March 1739, from James Alexander to John Doty of Basking Ridge of 300 acres there. The lease is witnessed by Samuel Doty and Jonathan Doty, thought to be his father and his uncle. John Doty was cut off in the prime of life, being killed by Indians at or near the Delaware River in one of the con-

tests of the Indian War of 1857.

Tradition says that John's wife was a Skillman and their children were: Samuel, b - 1733; Cornelius, b - prob. 1736; John, b - prob. 1738; Sarah, b - prob. 1740; Ocy, b - prob. 1742; Elizabeth, b - prob. 1742; Thomas, b -prob. 1746; Ann, b - prob. 1748, wed Benjamin Lewis; Levi, b - 1752; Skillman, b - 17 Oct. 1766; William, b - 1756; d - 21 Sept. 1779 and is buried at Basking Ridge Cemetery. Samuel Doty and Jane Harman, parents of John, of Piscataway, N.J., were m - 15 Nov. 1678 and their marriage is registered in the Register of Births, Marriage and Deaths of Piscataway, from 1676 to 1790. Children of Samuel and Jane were: Samuel, b - 27 Aug. 1679; Sarah, b - 2 Mar. 1681-2; Isaac, b - 12 Aug. 1683; Edward, b - 14 May 1685; James, b - 17 Sept. 1686; Jonathan, b - 24 1687-8; Benjamin, b - 14 May 1691; Elizabeth, b - 26 Feb. 1695; Joseph, b - 30 Oct. 1696; Daniel, b - 9 Mar. 1701-2; Margaret, b - 5 Mar. 1704-5; and a John, b - prob. 1680 and a Nathaniel, b - prob. ca 1707-08, are listed on the Town Register.

Samuel Doty's will is on record in the office of the Secretary of State of N.J. at Trenton. It is dated 18 Sept. 1715. He, of course, was the fourth child of Edward Doty and Faith Clarke, b - at Plymouth at High Point ca 1643.

I wish I had known about Edward Doty, when I visited Plymouth Rock on the 330th Anniversary of the landing of the Mayflower. I was thrilled to see the Plymouth Rock that has dwindled sadly over the years and is now roofed over. When I stood on the deck of Mayflower II, which was built in Plymouth, England and sailed to the new world as its namesake had, it was not difficult to get the feeling of what it must have been like to cross the Atlantic in such a small vessel. Every creak and settling of the wooden frame, the sea breezes and the ship smells, the flapping of the sails overhead, all maintained the illusion. It gave me a new appreciation for America. Genealogy brings history alive.

White House School Class

Oct. 30, 1903 Miss Emma Burchett, teacher *Identification for class in photo on page 37.*

THE WHITE HOUSE CHURCH

on the Middle Fork of the White River

by Paul D. Haynie

"The longest continuously meeting church in the state of Arkansas" is the not-too-exaggerated claim of the members of the White House Church (Church of Christ) on the middle fork of the White River in Washington County, AR. And, these same people point out, there has been a "gospel meeting" at White House beginning on the fourth Sunday of July since soon after the church organized in the early part of the nineteenth century. For many decades, these meetings lasted for two or more weeks at a time.

The exact date the church began to meet is in dispute, with one source placing the start at about 1840. Another source insists the church was first organized in 1837. The 1840 date could be the result of rounding off, but regardless, this shows the White House Church to be in continuous meeting for 142-145 years, with July meetings throughout this entire time span — except for two occasions: one during World War I and the other during a smallpox epidemic. The exact dates for these lapses are unknown.

Regardless of the disagreement over the exact date of founding, the sources do agree upon the identity of the founding fathers. Mr. S. Strickland organized the Christian (Campbellite) Church with Samuel Hanna and Brackin Lewis as elders. The members listed were these elders and their wives, Frances Hanna and Matilda Lewis, plus Owen Ramey and wife, William Chandler and wife, Eleazar Lancaster and wife, F. Lancaster and William Hunt. The Lewis, Ramey and Chandler families still have direct descendants attending the White House Church. (Mr. Strickland was also responsible for starting a Christian Church in West Fork, Arkansas, in 1837, which may lend support to the 1837 date for White House.)

This tiny group of Christians met in a small log structure near the river until 1852 when the log building was abandoned and the first frame building was erected at a cost of $1,000. (The original log building and the frame house were both used as a schoolhouse; George W. VanHoose was the first teacher in the frame building.) The old log structure eventually crumbled and the White House cemetery now occupies roughly the same site.

Front row 1. Sylvester Stout, 2. Chesley Stout, 3. Joe Ben Ramey, 4. Willie Hunt, 5. George Ramey, 6. Willie Bassett, 7. _____ Stout, 8. Claude Chandler. Second row: 9. Ora Bassett, 10. Josie Hobbs, 11. Dallie Hobbs, 12. Bessie McGovern, 13. Clemma Arnold, 14. Gertha White, 15. Virgie White, 16. Martha Pierce, 17. Matie Bogan, 18. Gaynelle Stout. Third row: 19. Mary Pierce, 20. Ida Ramey, 21. Emma Lyons, 22. Daisy Ramey, 23. Dollie Ramey, 24. Hattie G. Ramey, 25. Bessie Douglas, 26. Hugh Hutchens, 27. Cuthbert Hanna, 28. Lula White, 29. Nora Hutchens, 30. Miss Emma Burchett. Fourth row: 31. John Arnold, 32. Wm. A. Thompson, 33. John Paschal, 34. Clara Ramey, 35. Mamie Hutchens, 36. Pearl Arnold, 37. Maggie White, 38. Iva Bassett, 39. Gertrude Ramey, 40. Grace Cowan, 41. Lizzie White, 42. Roscoe Bassett, 43. Earl Bassett, 44. Jesse Hobbs, 45. Calvin Stout, 46. Austin Stout, 47. Logan Hobbs, 48. Ella Shumate, 49. Sallie Hanna, 50. Dalle Hobbs, 51. Ocie White, 52. Della Pierce, 53. Rosie White.

The new building was known as the Union Church and was constructed across the road to the west and up a hill from the original site. Its construction and the congregation's reorganization at this time were carried out with the guidance of Robert Graham of Fayetteville. Graham is an important personality in the Disciples movement in the Washington County area. He was instrumental in founding the Christian Church in Fayetteville in 1848 after a protracted visit and meeting with John T. Johnson, an early Restoration leader of the Disciples movement. As a graduate of Bethany College in West Virginia, of which Alexander Campbell was president, Graham was well qualified not only to help reorganize the Union Church but also to begin Arkansas College in Fayetteville during October of 1850. Arkansas College was the first institution of its kind to receive a charter in Arkansas and the first to give the Bachelor of Arts degree — in July of 1854.

Unlike other groups, the Christian Church was generally not broken up or disturbed during the Civil War. This holds for the Christian Church meeting at the Union Church on the middle fork of the White River. After the "Great War," the church was again reorganized, this time under the leadership of John S. Robertson, evangelist. The 1867 records list Brackin Lewis, J.C. Hanna Sr., and J.C. Williams as elders; J.J. Dockery and J.B. Mustin as deacons; and S.A. Hanna as church clerk. The membership at this time is recorded at 109 adult men and 149 adult women, a total of 258. They all agreed to worship under the name "Church of Christ" or "Christian Church of Christ." In 1869, a contribution of $43 was received from 28 male members for support of the minister. And, during the same year, $4.70 was subscribed by 12 members for the purchase of a church bell which was bought on February 27, 1869.

On March 23, 1873, new elders were elected, with Alexander Whyte receiving 22 votes, Brackin Lewis 38 votes, John Chandler 30 votes, and J.C. Hanna 37 votes. The deacons are listed as J.W. Hanna, Jessee Hobbs, and Samuel Hanna. They were inducted into office by S.R. Beamen, an evangelist in Washington County during 1873.

But by August 24, 1874, the elders are listed as J.C. Hanna, Brackin Lewis and James Stout, and the group meeting in the Union Church house is called "Disciples of Christ." This change of names and leaders may indicate some disputing among members as to what to call themselves and what doctrine they were going to profess. As further evidence to this, the old records of this date show the name first recorded as "Disciples of God." The "God" is marked out and "Christ" is substituted. The complete list of members for this date is missing.

A cryptic inscription from October 20, 1878, gives us the information that there were 32 males and 60 females at this time. This is a drastic change in membership from 1867. Perhaps this is a further indication of a dispute among members which resulted in the formation of the Black Oak Church of Christ in 1880. Or, it could simply be a result of a population shift.

The Union Church house was destroyed by fire in 1882 or 1883. Another frame building of approximately the same value and built on the same site replaced the destroyed one in 1884. But this time the county provided the

building, for records show that the county opened a White House school in 1884. Until this time, the school had been meeting in the church building; now the tables were turned and the church met in the schoolhouse. This is reflected in the fact that subsequently the church group calls itself "White House" and not "Union Church." This arrangement continued until all county schools were consolidated at Elkins in 1949. In this year the school board deeded the White House building and land to the local people as a community center. Another more far-reaching result of this arrangement was the eventual changing of the White House Church from a purely Disciples church into a community church with Disciples leadership — and the resulting tensions that developed.

The next listing we find in the church records is for June 25, 1889, indicating that the group worshipping at White House was called the "Church of Christ." This information is recorded by James M. Stout who signed it June 25, 1890. There are further additions of members dated 1891, 1892, 1893 and 1894. A membership of 43 men and 58 women is listed, making a total of 101. J.M. Stout and C.H. Obriant are the elders; J.B. Mustin and John Lewis are listed as deacons.

The final listing of members in the records is dated 1896. A membership total of 184, with 80 males and 104 females, is listed, showing an increase over the last entry of 79. This fluctuation in numbers, from a high of 258 in 1867 to a low of 92 in 1878 and back to 184 in 1896 may show the results of the formation of two new congregations in the area during the 70's and 80's. These were the Black Oak and Clifton churches, both within ten miles of White House. As noted earlier, these new churches may have been the result of friendly or unfriendly splits. And, as one examines the names of elders listed in the 1896 record (J.C. Hanna, J.C. Williams, James Stout, Samuel Hughes, and Alexander Whyte; added later were Thomas Hobbs and A.C. Lewis) one recognizes names that have appeared off-and-on during the past. This frequent changing of leaders may also be the result of various party factions within the congregation which would be consistent with the turmoils that existed within the Disciples movement, as well as other groups, during the final quarter of the nineteenth century. The Disciples as a movement were bitterly engaged in a dispute over the use of instruments in worship, missionary societies, and other issues that generally separated their churches along liberal (supportive of these issues) and conservative (opposed to these issues) lines. Especially noteworthy in the church records is the fact that added later by the name of elder James Stout in 1896 is the notation "excluded." Having interviewed James Stout's great-nephew, Elmer Stout, as to the convictions of his great-uncle, it seems he was staunchly opposed to the use of instrumental music in worship and considered himself to be a member of the Disciples of Christ in its conservative form, the Church of Christ. It was revealed that James Stout did leave the White House group and returned only on odd occasions to preach for them. And, when he did so, Elmer Stout remembered that the group did not play the organ while James Stout was present. Further, Tennessee "Tennie" Carter Stout, James' wife, refused to attend White House meetings until

they "get rid of that bawling calf!"

One other conclusion might be made from the examination of the White House church records. The fact that the names "Christian Church of Christ," "Disciples of Christ," and "Church of Christ," are all used at some time during the 1800's indicates indecision among the members and the leaders of the congregation as to the direction the Disciples movement was taking nationally. Its local leaders must have been perplexed by conflicting reports and information received from visiting preachers and from church periodicals (if indeed the locals had access to them) as to the liberal or conservative thrust of one national group or another. This again illustrates the disruption and division occuring in the Disciples movement at the end of the 1800's and which resulted in the eventual splitting of the movement into three separate groups early in the twentieth century. (The Churches of Christ separated from the Disciples by 1906 and the Independent/Conservative Christian Churches split from the Disciples by the 1920's.)

A general examination of church records shows that they were kept sporadically, with lists being brought up to date, it appears, when there was a leadership change. But they also give an interesting picture of Disciples' customs and practices of that day. Members were added by "immersion" (or "re-immersion" on some occasions); others by "confession" (accepting their previous baptism?); some by "confession and baptism"; and some were "received by letter" from another church. Members were given "commendations" (praises? warnings?). Some were "restored" or "reclaimed" after they had strayed and returned. Others were "excluded" or had "fellowship withdrawn" from them if they did not repent. Those that left the church in good standing were usually "dismissed by letter" and their destination recorded if it was known. Many are recorded as "deceased," even some who had previously moved away, thus showing a continued concern for the church family. Others are listed as "deserted" — a tragic epitaph. The presence of other believers is noted and there is one notation of a departure to a rapidly expanding cult group, the Latter Day Saints in 1896. Further study is required for an understanding of such cryptic notations as "Do," "Dc" (Disciples?), and "M.L.C." The amount paid to preachers is of interest as to the value of money and preaching in that day. Much more might be ascertained but limitations of space and time prevent examination in this paper. A complete transcript of the White House Church records is provided in Appendix IV for further examination.

Entering the twentieth century, we find no existing written records of the White House Church. The remainder of this paper is based upon the recollections of several of the present church members. Several names prevalent in the records of the church before 1900 are still in evidence among members of the White House Church today. Primary among those interviewed was Elmer Stout, great-nephew of James Stout, one of the elders at White House already discussed.

Elmer Stout attended White House school as a boy. And, there is recorded a picture dated September 30, 1903, which shows Mr. Stout in a school group at White House at age 7. He also attended the White House Church

with his father, Robert Stout, and grandfather, Samuel Stout (brother to James Stout). It is Mr. Stout's memory that a new pump organ was brought to White House around 1920. Whether there was one earlier he could not say for sure, but there possibly was. But, Stout vividly remembers both the organ's installation and his great-uncle and great-aunt being opposed to it. Elmer Stout also stated that the organ, though present, was not regularly used by the White House Church. It seems as if more than just James Stout were opposed to it.

By the 1920's, there was a definite feeling that the White House Church was more than just a Christian Church (though this is the name Elmer Stout remembers was used most often). There was a community feeling in the group and the 20's saw visiting preachers from many different denominations speak at White House. For, during this decade there had been many new families move into the area who represented many differing religious persuasions. Several attended White House regularly, joining the open community fellowship offered there. As there was no full-time Christian Church minister, the group being too small to support one, preachers representative of the mixed membership were invited to speak.

In 1929, Mrs. Emma Hughes, wife of Oral Hughes, one of the two present elders at White House, joined the White House Church. She remembers a number of Holiness preachers visiting the church during the next few years. When Mrs. Hughes started attending White House, Hershel Isenhower was the semi-regular preacher for the Christian Church. When not preaching at White House, Isenhower traveled throughout northwest Arkansas. Isenhower often removed his false teeth when preaching because they would begin to click loudly when he preached for an extended period of time! It was principally due to Isenhower's influence that the White House Church maintained its connection with the Christian Church. He was a kind and easy-going man who accepted the diverse group that now formed at White House. Still, there was strain developing as the more conservative of the Christian Church group resented and resisted being pushed aside.

During the 1930's, when various denominational preachers visited, they sometimes would hold special services for their particular group (Baptist, Methodist, Presbyterian, etc.), often on Sunday morning. The Christian Church group would then have to meet with them or wait until later — even until the afternoon. On the whole, the group met together and maintained a peaceful relationship under Isenhower's leadership.

The peace in the valley of the middle fork of the White River was, however, doomed not to last. By the mid 1930's, a variety of influences arose that would eventually split the White House Church into separate factions. Since Isenhower was often absent, and the visiting preachers expounded their own religious views, it was inevitable that friction and disputing would arise. One of the regular "relief" or visiting preachers was a man from West Fork named Lauderback, a member of the Christian Church. Another was named Martin, a member of the Church of Christ. Martin challenged Lauderback to several debates on doctrinal issues, especially the issue of instrumental music in worship and the 'name' of the

White House School, 1897

church. As a debater, Martin is remembered as being sharp, even brilliant; he outshown Lauderback, whom he often referred to as "Brother Leatherback." One of the results of the debates (and some personal study) was the conversion by Martin of Isenhower to the Church of Christ. Isenhower's wife had long been a member of the Church of Christ. She often refused to attend at White House due to the presence of the organ.

Also during this period there was the unusual case of Herman Hartman. From a Christian Church background, he managed, though poor, to attend John Brown University in Siloam Springs, AR and returned to preach occasionally at White House. In sharing his new ideas, it became increasingly evident that he was in sympathy with the Pentecostal-Holiness elements of the group. This did not set well with some of the more conservative Christian Church members, one Calvin Stout in particular. Calvin, cousin to Elmer, was in attendance one Sunday morning when Hartman was preaching. Hartman asked during the course of the sermon if any present wanted to "testify." When no one was forthcoming, he asked several men by name to testify, including Elmer and Calvin. At that point, Elmer remembers that Calvin stood up and said loudly, "I'm going home! He ain't nothing but a dad-gum Holiness!"

The increasingly vocal attitude of the Pentecostal faction led by a Mrs. Edward Millsap, a large woman of insistent views on Holy Spirit baptism, brought increased pressure upon the group and much strain upon Isenhower, who was being pressured by Martin to hold the line.

The tense situation that had developed by 1939 was relieved only briefly by a tragedy all shared. As the 1939-40 school year came to a close in May, White House burned again. The origin of the fire was never discovered.

Paul and Carie Fields, stonemasons, were hired by the local school board (whose members were Elmer Stout, Wythe Hughes and Sherman Paschal) to replace the old frame building with a stone one. They completed the building during the summer of 1940 at a cost of $1495 and had it ready for school in September. It contained one big room that could be divided in two for different classes. The church also returned to meeting in the building with what was at first a hopeful spirit of cooperation. But it soon ended when the majority of the group voted, in early 1941, to buy a piano. This proved to be the spark. The continuing pressure from the various factions particularly the dissatisfaction of the small group of people who considered themselves to be members of the Church of Christ and were uncomfortable with the instrument of music and with the name White House Community Church, prompted them to leave. They asked Brother Isenhower to lead them. So they began a Church of Christ at Wyola (also called Clifty or Dogtown), a few miles away, on land donated by Wythe Hughes. A building was erected by 1942, with lumber from trees donated by Garfield Chandler, cut and hauled to the mill by Hershel Isenhower, Oral Hughes, Carl Bolen and Ben Jamerson. Odus Jamerson sawed the logs into lumber for the building. Arlen Hughes joined others in carpentry and Carie Fields built the flue. But what was at first a successful congregation soon saw sadder days. By 1946 Brother Isenhower had died, and, due to bad times, many families had moved to California. So without a minister and with numbers drastically reduced, Mrs. Hughes remembers that apathy set in and the Wyola Church of Christ was soon a very small (less than a dozen) and depressed group. Some time in 1946 the Church of Christ group abandoned Wyola and returned to White House.

But while this small Church of Christ group had left White House another small group representing the Christian Church had remained. They were ministered to by Brother Lauderback for a brief time. But this group of perhaps two dozen, of which Elmer Stout was a leader, did not meet with the community group on Sunday mornings. Instead they met regularly but separately on Sunday afternoons. Thus the original Christian Church nucleus continued to meet regularly; they did not use the piano in their worship. The community meeting on Sunday morning and evening did use the piano. Interestingly, the Christian Church group tolerated it enough to meet with them on Sunday evenings for a period of singing. When the Church of Christ group returned in 1946, they rejoined and met with the Christian Church group on Sunday afternoons.

This arrangement continued for several years. The annual July gospel meeting was a real study in contrasts. The community group would meet on Sunday morning while the Church of Christ group (as they now increasingly called themselves) waited outside. Then, while the Church of Christ group worshipped, the community group had dinner on the grounds with hymn singing that often interfered with the Church of Christ worship. The Church of Christ members would then have their dinner on the grounds while the community group would again have a worship service and play the piano loudly while the Church of Christ people ate!

Slowly the Sunday morning community group waned as they saw increasing numbers of their members leave for better jobs elsewhere. By 1949, when the county school consolidation was accomplished and the building and property had been deeded to the county, the community church group was tiny, only ten or so meeting on Sunday morning. The Church of Christ group was holding its own and was being ministered to by a rotating group of ministers which included George Dockery, Harold Bradley and Loyd Dockery. This struggling existence continued throughout the early 1950's up until 1956, when Jack Hall came on the scene.

A new convert to the Church of Christ, Hall was a dairy farmer with a desire to preach. He had spoken a few times at Tuttle and Winslow, among other places, and was asked by George Dockery to relieve him at White House when George's time came up that April. Jack did so and the next week was asked to relieve one of the other rotating preachers. This pattern continued until Hall was a regular Sunday afternoon preacher. At the same time, Hall was preaching Sunday mornings at Tuttle. Eventually Brother Hall was asked to become the regular preacher for White House and he accepted, even though he was told that there was no future at White House. At the beginning, Hall received no salary, but eventually received $5 a week. He continued at Tuttle, also.

Brother Hall recalls that in 1956 when he began at White House there were still school desks being used instead of pews. By 1959 the congregation was able to replace the desks with theater seats salvaged from the old Royal Theater in Fayetteville. But the biggest change came in 1958 when the Sunday morning community group "played out" and the Church of Christ group began meeting on Sunday mornings again after more than a decade. This development forced Hall to stop preaching at Tuttle and devote full time to White House.

The transition was not total nor was it without opposition. Two ladies, who were formerly associated with the now defunct community group, were still vocal in their opposition to the Church of Christ taking over completely. One let it be known that if those "Campbellites" tried to meet on Sunday evenings, she would come down and play the piano. To prevent further bad feelings, the Church of Christ group did not meet in the evenings until her death in the early 1970's.

So, by the mid 1960's the White House Church was essentially once again a congregation associated with the "Disciples" or "Restoration" movement. Under Jack Hall's leadership, it has experienced over the last 26 years a new growth, reaching over 70 members for a time (usually averaging 55). There is still a community feeling as some who attend are not formally members; but all are welcome. The building is used for community activities and social events. There is the fourth Sunday in July meeting which has seen over 100 in attendance. Many were returning former members and children who grew up in the area. Family reunions and dinner on the grounds have been a part of these meetings.

This history of the White House Church is far from complete. Not only are there large gaps in our historical records which one can only hope will be fill-

ed by subsequent research and discovery, but also the White House Church is now a church with a future to be written. One can only suppose that its future will be as rich and varied as its past. Hopefully, the church will continue to exert a positive and beneficial influence upon the community into the next century as it celebrates the anniversary of its 200th year.

OBITUARY OF BRACKEN LEWIS

Explanation: Captain Bracken Lewis was a cousin to the Brackin Lewis who was one of the original elders for the White House Church. Though Captain Lewis was not a member of the Church until 1905, his wife, Emaline, had been a regular since 1862. Her name is in the White House Church records for the years 1867, 1886, 1889 and 1896.

On June 6th, 1908, I was called to the White House, Arnett, Arkansas, to conduct the funeral services of our aged brother in Christ, Captain Bracken Lewis, of Carter, Arkansas.

He was born June 6th, 1820, in Nicholson County, Kentucky. Moved to Georgetown, Vermillion County, Illinois, in 1826, at the age of six years. Moved to this neighborhood, in the fall of 1832, four years prior to Arkansas' admission to Statehood, at the age of twelve. Has resided here 76 years. Was married to Emiline Dickerson, January 11th, 1849; they having been companions 59 years, she being born August 7th, 1829. To this union were born eight children, six sons and two daughters. He died June 3rd, 1908, at 4:30 p.m., at the age of 88 years, 4 months and 28 days. On June 4th at 1:00 p.m., J.F. Moore, of Fayetteville, arrived and embalmed him, being undertaker and embalmer. He was held over awaiting the arrival of the children, who were engaged in business in other states, his son Grant being the only one to arrive before his death. His daughter Macy and husband John Thompson arrived June 4th at noon; his sons Thomas and Moses arrived June 4th at 8:00 o'clock; his son Albert of Carter, attended during his illness; his son Levi having never left his parents, was married, but being present conferring acts, care and kindness to the afflicted father day and night, he having expressed an earnest desire to see all his children before he died, but he saw only one besides the two that live here.

After awaiting the arrival of James and Armellia, who failed to come, on June 6th at 1 o'clock; leaving the residence we proceeded in regular order the procession increasing till we arrived at the cemetery. At 2 o'clock p.m. son service began by the White House choir, Prof. George West leading. After reading of I Cor., 15, 34, 45 and prayer, the writer who having been raised from infant to a man 56 years of age within one half mile of the deceased, spoke words of comfort to a large and attentive audience, using as a basis for our remarks, his being always modest in his conversation, having never heard him use profane language or obscene language, and also using Rev. 22-24 as a basis for our scriptural remarks, being present when he was baptized in the middle fork of the White River by Rev. E.E. Hale of Springdale, and seeing both the Christians and sinners go forward and give Uncle Bracken the hand of congratulations; also his wife leaning upon a staff met him at the edge of the water, rejoicing in the thought that she had been

permitted to witness the obedience of her aged husband. The writer having learned from Uncle Bracken that the correctness of the gospel plan of salvation was impressed on his mind from the teaching of Rev. Stephen Strickland back in the 40's, but he never yielded obedience until Bro. Hale began to influence him; he, as a minister, visited him on Tuesday after the third Sunday in May, 1905, meeting him with all kindness, having a conversation as to future happiness, and a preparation for death, Bro. Hale bid him goodbye.

On June the third Sunday, Bro. Hale being at the White House again he sent for him to come and visit him. Bro. Hale went, at which he demanded baptism, as did the eunuch, and he baptized him as did Philip, having three years a Christian life, much devoted to and interested in his future destiny, and telling his family that he was not afraid to die, he having kept the faith: henceforth there is laid up for him a crown of righteousness in that celestial habitation, and though the outward man perished the inward man having borne hence upon angels wings to the land of enjoyment in which there will be no sickness, be no dying over in that sun-bright clime; where the righteous shall shine forth as the sun in the kingdom of their father. We laid him at rest in the White House cemetery surrounded by a large concourse of friends and weeping relatives. Besides a beautiful casket and the out yard case, the walls of the grave were lined with white curtains, ornamented with green cedar around the top, indicating our love for papa.

These eight children possess good mental personalities, there being no invalids or cripples, blind or deaf, all living, healthy, hearty.

The youngest son, Levi, having the care of his parents, whose kindness toward them is commendable and is also appreciated by a large circle of friends and relatives. Having done for father all that a willing mind and a kind and loving heart could do, always when needed calling the best physician attainable, but at last the dear father died of heart failure.

The children present were Macy Malinda, 51 years; Albert Columbus, 48; Thomas Biship, 45; Ulysses Grant, 40; Moses M., 38; Levi L., 35; James W., 55; and Armelia, 42 were not here. John Thompson, age 64, a son-in-law, Lucinda Lewis, age 46, a daughter-in-law; Willie Bassett, age 21, a grandson. Of the eight children all are married except the youngest son. The number of grandchildren present were six.

Aunt Emaline, the loving companion of the deceased and the mother of the children that were mentioned, not being able to accompany them to the funeral and interment, remained at the home in the care of Mrs. Mary Bassett, of Carter.

This family has been blessed in having never witnessed a death of a member until June 3, 1908, and the children are yet comforted with the thought of yet having a Christian mother who is loved by all her neighbors.

Our deceased brother had been a member of the Christian church three years and our sister has been a member for 26 years; the church having been established in 1854 at the White House by Rev. Graham. Six of them are members of the same order, two are not. The six sons are gifted in vocal music, Moses and Levi being unexcelled. They have had but little sickness in

the family until the home was invaded and the dear father carried away, leaving the lonesome mother, and Levi and Miss Susie Ramey, who has stayed at that place for ten years, and whom Uncle Bracken loved as a child of his own.

Our brother was the last of the pioneers of 1832, having lived on the middle fork of the White River 76 years. He assisted the government surveyor in sectionizing the east part of Washington County and the west part of Madison County. He was constable of White River township 63 years ago, and J.P. before the war of 1861. During the war he was captain of Co. B, 1st Ark. Cav., under Col. Harrison and Lt. Col. Hunt, but resigned and was later a captain of a militia company under the same colonels. Was drawing a pension of $20 per month at the time of his death. He helped to build the White House, known as the Union Church in 1854. It was burned in 1883 and he helped to rebuild it. He believed in good schools. Sunday schools, churches, singing and writing schools, having educated his children so they are filling almost any business position.

Macy Lewis, now Thompson: Fort Smith, running hotel; James W. Lewis, Sapulpa, Ok., conductor Frisco railway; Albert C. Lewis, in merchantile business at Carter; Thomas B. Lewis, in business at Holland, Texas; Armelia Bassett, on farm near Maysville, Ark.; Ulysses Grant Lewis, Springfield, Mo., conductor Frisco railway; Moses M. Lewis, El Dorado, conductor Rock Island railway; Levi Lewis, living on old homestead, farmer and fruit dealer.

Done at the request of his many friends and relatives, he having taught his children to live by the sweat of their brows, providing things honest in the sight of God.

The day is past and gone,
Their father is no longer here,
Children, remember well,
Your time to go is near.

The father is now at rest,
If him we shall ever see,
We must be numbered with the blest
Over yonder in that eternal city.

J.M. Stout, Elder. Carter, Ark.

NOTICE: We take this method of expressing our thanks to the entire community for the assistance rendered, and the many kindnesses shown us during the illness and death of our dear husband and father. *Emaline Lewis*
L.L. Lewis

The Advantage Age Has over youth is that youth Knows Nothing About Being Old, Whereas the Old Know All About Being young...

Leroy Terry Clark, 1900

THE CLARKS OF ELM SPRINGS

by Frances Clark White

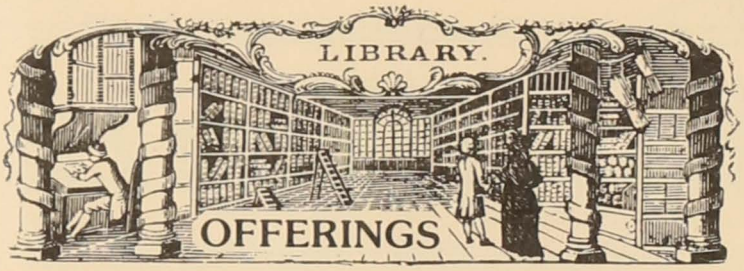
The 1850 census of Macon County, Missouri lists a Calvin S. Clark and a Lydia (Todd) Clark as having five children. One son was Leroy Terry Clark.

Calvin was a farming immigrant from Massachusetts who moved his family, for survival, to Ohio, Kansas and Missouri. Leroy Terry Clark, according to historical records, moved into the small farming community of Elm Springs, Arkansas prior to 1880.

Tilling the soil and working hard to survive, the Clark family united their efforts to maintain their possessions. While there, two sons were born to Leroy and his wife Rebecca: Samuel B. and Richard C. Clark.

The land run into Oklahoma Territory occurred a few years later, so Leroy decided to take his prize horse "Ceal" to the Kansas border and make his run for government land in the opening of the Territory. Many weeks later he staked out land in the central part of Oklahoma, near Luther, as did his two sons. Leroy lived and died at Luther, Oklahoma and is buried there along with many of his descendants.

No shrines or great monuments grace the skyline in Washington County to commemorate the existence of this strong family. Yet these are the pioneers who worked hard, survived the hardships of raising a large family, and make the memory of farm life in Washington County worth the telling.



Ernie Deane's new and entertaining exploration into Arkansas history "Arkansas Place Names," gives the folklore of 600 place names in our state (The U.S. Government lists 20,000 such names!) The book is lavishly illustrated, and is available through the Washington County Historical Society, 118 East Dickson Street, for $6.95 plus 55¢ postage — a total of $7.50. Also available is Deane's *Ozark Country*, a collection of articles, folklore, etc. $4.95 plus 55¢ postage — a total of $4.50.

"Dueling - Murder - Crime in Early Arkansas" by J. Dickson Black "recounts some of the most dramatic — and some of the strangest — episodes of territorial and state history, and does so with humanity and humor" according to Dr. Sally McCluskey. Many of the episodes occurred in Washington County. The book can be ordered from J. Dickson Black, Route 11, Box 225, Bentonville, AR 72712 and costs $5.00 postpaid.

The Shiloh Museum has published a turn-of-the-century bonnet pattern produced by the museum's registrar, Carolyn Reno, and Dr. Mary Cotton, a member of the Dept. of Home Economics at the U. of A. at Fayetteville. The pattern was developed as an Arkansas Sesquicentennial project in response to requests at the museum.

Bonnets from the museum's textile collection were used as models for the pattern. The main model was a "finely-sewn linen slat bonnet with ruffles" worn in Washington Co. about 1900, according to Reno. The bonnet was donated by members of Fayetteville's Tharp family. It is stiffened with removable strips of cardboard in the brim. The Tharp bonnet is on exhibit at the museum.

Copies of the pattern were reproduced for the museum's store by the *Springdale News*. Patterns may be purchased at the store or ordered by mail for $2.00 from Shiloh Museum, 118 W. Johnson, Springdale, AR 72764.

Frances Bringle, 6619 Pleasant Road, Baltimore, MD, edits a quarterly newsletter called *Worthington Descendants* covering all branches of the Worthington surname and its many allied lineages. Subscription is $12.00 yearly, and it carries an unlimited free query column, open to all queries relating to Worthington name.

ISSN 0428-5573

TABLE OF CONTENTS * FEBRUARY, 1987

A Story Worth Repeating ...1
The Crawford Letter..... ...4
Dr. Carter's Office 8
Founding Dates.....14
Queries.....16
The Other Newton.....17
Samuel R. Hicks.....19
An 1889 Obituary.....22
The Country Gentleman..24
Sister Mine.....27
Fred L. Kerr.....30
Mayflower Ancestor.....33
The White House Church .36
Obituary of B. Lewis.....45
Clarks — Elm Springs.. ..48